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THE LUTHERAN QUARTERLY.

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ARTICLE I.

THE MINISTRY OF EVIL MEN IN THE CHURCH.¹

(Article VIII of the Augsburg Confession.)

BY PROFESSOR ABDEL ROSS WENTZ, PH.D.

This series of lectures began in 1866. The Rev. Samuel A. Holman, D.D., had donated the sum of two thousand dollars to this Seminary the interest of which was to be applied to secure annually "a lecture on one of the twenty-one Doctrinal Articles of the Augsburg Confession." The design of the foundation is to bring about the intensive study and thorough discussion of the Confession in order that its doctrines may be better understood and that both ministers and people may become more familiar with the generic symbol of Lutheranism, the Confession which we receive as "a correct exhibition of the fundamental doctrines of the divine Word, and of the faith of our Church founded upon that Word."

The Seminary's Board of Directors in accepting the lectureship provided that the annual lecture should be published each year in the *Evangelical Review* or some other periodical of similar character, or failing in this, that it should be published in pamphlet form. The first

¹ Lecture on the Holman Foundation delivered at the Theological Seminary, Gettysburg, Pa., May 11, 1920.

series of lectures extended from 1866 to 1887 and was brought out in book form in 1888. The second series covered the years from 1888 to 1909. The third series has been in progress since 1910. By the terms of the foundation "the lecturer may select one, and but one, of the twenty-one Doctrinal Articles of the Augsburg Confession: but no one Article shall be chosen twice, until all shall have been lectured upon." To date the first ten articles, except the eighth, have been treated in this third series. I therefore choose to deal with the Eighth Article which reads as follows:

Though the Church is properly the congregation of saints and true believers, yet seeing that in this life many hypocrites and evil persons are mingled with it, it is lawful to use the sacraments administered by evil men; according to the saying of Christ: "The Scribes and Pharisees sit in Moses' seat," etc. (Matt. 23:2). Both the Sacraments and the Word are effectual by reason of the institution and command of Christ, notwithstanding they be administered by evil men.

They condemn the Donatists and such like, who denied that it was lawful to use the ministry of evil men in the Church, and who thought that the ministry of evil men is useless and of none effect.

Quamquam ecclesia proprie sit congregatio sanctorum et vere credentium, tamen quum in hac vita multi hypocritae et mali admixti sint, licet uti sacramentis, quae per malos administrantur, iuxta vocem Christi; Sedent scribe et pharisaei in cathedra Moysis cet. Et sacramenta et verbum propter ordinationem et mandatum Christi sunt efficacia, etiamsi per malos exhibeantur.

Damnant Donatistas et similes, qui negabant licere uti ministerio malorum in ecclesia, et sentiebant ministerium malorum inutile et inefficax esse.

Item, wiewohl die christliche Kirche eigentlich nichts anders ist, denn die Versammlung aller Gläubigen und Heiligen, jedoch dieweil in diesem Leben viel falscher Christen und Heuchler sein, auch öffentlichen Sünder unter den Frommen bleiben, so sind die Sacrament gleichwohl kraeftig obschon die Priester, dadurch sie gereicht werden, nicht fromm sind, wie denn Christus selbst anzeigt Matth. 23, 2: "Auf dem Stuhl Mosi sitzen die Pharisäer, etc."

Derhalben werden die Donatisten und alle andere verdammt, so anders halten.

In the first series of lectures on this foundation this Eighth Article was treated by the Rev. Dr. H. Ziegler, then professor in the Missionary Institute at Selinsgrove. Dr. Ziegler maintained that this article is very closely connected with the preceding article, the Seventh, which treats of the Church, and of the nine theses which he sets up and discusses in his lecture on Article Eight seven

have to do with the Church and only two with the Sacraments and the Word. His main thought is that Article Seven has to do with the Church in her essence while Article Eight has to do with the Church in her existence, that Article Seven sets forth the New Testament ideal of the Church while Article Eight sets forth the Church as it actually is in its historico-empirical manifestation as an external organization. In this Dr. Ziegler is quite in line with a number of distinguished commentators on the Confession. Moreover his position seems to be justified by the arrangement of the materials in the Apology of the Confession.

In the second series of lectures this Eighth Article was treated by the Rev. Dr. John A. Earnest, then pastor at Mifflinburg. He denies that this Article is an after-thought designed to be supplemental to Article Seven and argues that Article Seven itself teaches the visibility and empirical character of the Church, and that the distinctive truth set forth in Article Eight is an entirely new one, namely, the objective efficacy of the Word and Sacraments.

With this view we agree, namely, that the Eighth Article is not merely intended to supplement, correct, or explain the preceding Article concerning the Church, but is intended to be a definite affirmation of additional truth, and that this truth has to do with the efficacy of the Word and Sacraments. But at the same time it must be observed that this Article logically follows the Article defining the Church and that it logically precedes the Articles defining the individual Sacraments. In the Seventh Article we are told that the Church which is essentially the congregation of believers, the communion of saints, has for its outward marks the preaching of the Word and the administration of the Sacraments. Before proceeding to set forth these Sacraments in detail in the Ninth and Tenth Articles, the Confessors of 1530 saw fit to turn their attention to a very practical problem that arises out of their definition of the Church and relates to the efficacy of the Means of Grace in general. I hold, therefore, that this Eighth Article in itself presents an important item

of Scriptural truth, that this truth forms the logical transition from the article of the Church to the articles on the Sacraments, and that this Article constitutes an integral factor in the Confession of our Church because it establishes an important principle with reference to the potency of the Means of Grace.

Accordingly, we have to consider four things in this discussion: first, the main issue in this Article; second, how that issue is met; third, the continual recurrence of the issue; and fourth, how this Article distinguishes the Lutheran Church.

I. THE MAIN ISSUE IN THIS ARTICLE.

The Article opens with the concessive clause: "*Although* the Church properly is the Congregation of Saints and true believers." This is not intended as a mere repetition, to call the thought back to Article Seven. Nor does it only serve the purpose of emphasizing the invisible spiritual nature of the Church. Rather does it constitute the logical basis of thought from which the mind advances to the new idea embraced in the *main* clause of the sentence, "It is lawful to use the Sacraments administered by evil men." The concessive clause about the Church, therefore, points forward more than it points backward. It is the soil, as it were, from which springs the new item of confession which constitutes the main body of this Article.

The old superscription of this Article is "What the Church is" (*Was die Kirche sei, Quid sit Ecclesia*). Some have translated this, "The Church as it is." If these superscriptions were correct designations of the content of the Article, we should have to regard Article Seven, entitled "The Church," as setting forth the Church as an ideal and Article Eight as setting forth the Church as she actually is in real life. We should have to regard Article Seven as defining the Church and Article Eight as describing it. This, I am convinced, was not the thought that was in the minds of Luther and Melancthon and their fellow confessors in 1530. When the Confession

left the hands of the evangelical estates in 1530 the individual articles, like the Confession itself, were without superscription. In the Roman Catholic so-called Confutation of the Augsburg Confession, presented about five weeks after the Confession itself, the answer to the Eighth Article bears the superscription: "*De Ministris Malis et Hypocritis*," i. e., "concerning the ministry of evil men and hypocrites." Certainly this superscription is more nearly accurate in designating the proper content of the evangelical article than "*Quid sit Ecclesia*," although even this title designates only one aspect of the general principle presented in the Eighth Article of the Augsburg Confession, the one aspect on which the Roman Catholics agree with the Evangelicals, namely, the possible efficacy of the ministry of unregenerated persons. The old superscription of our Article, "*What the Church is*," was not well chosen. It does not express the real theme of the Article. It is untrue to the mind of the Confessors themselves. And it has misled not a few commentators on the Confession to regard Article Eight as an appendage to Article Seven and a further description of the Church, whereas the mention of the Church in the opening clause is really only preliminary, incidental, and concessive.

That this Article deals primarily with the Means of Grace and not with the Church can be made clear by analytic reference to the Confession as a whole. The first seventeen articles are commonly called the "doctrinal" articles. They contain the proper dogmatic exposition of the faith that is here confessed, while the other four articles (XVIII-XXI) contain a series of theoretical complements to the main doctrinal trunk of the Confession.

Now it is not claimed, and it was not intended, that these seventeen doctrinal articles present a complete system of theology. The Lutherans are here defending themselves in those points on which they had been accused by the Roman Catholics of teaching false doctrines. In selecting the materials to be included in the Confession Melancthon was guided by the practical necessities of the situation. His main purpose was to show that the

faith of Luther and his followers was in harmony with that of the Old Catholic Church as expressed in the Ecumenical Creeds. To do this it was not necessary to present a complete theological system, whether of "sentences" or of "loci," but only to set up a series of statements, propositions, or theses, together with their corresponding antitheses.

Nevertheless these propositions are not brought together in an arbitrary manner. They constitute an orderly series and follow one another in logical order. They have a common center and show a ruling principle. Accordingly the separate articles are to be understood not so much from their place in a system, but rather from their location in a series. The consecution in which they appear throws much light on the meaning of the individual articles.

Now the controlling principle in these first seventeen articles is justification by faith alone. This accords with the fact that the main line of division between the Lutherans on the one hand and the Roman Catholics and the radical reformation movements on the other hand was in the sphere of soteriology. The distinguishing theological characteristic of the Lutherans was their view of salvation. Accordingly the fundamental course of thought presented in their self-defense centers about the doctrine of justification. The first three articles, treating of God, Sin, and of the Redeemer, embody the presuppositions of salvation. They form the objective ground for the Fourth Article which treats of Justification proper, and constitutes "the most concentrated expression of the Reformation Consciousness."

We observe then that the order of procedure is from the general to the particular and from the objective to the subjective. The first three articles, on Theology, Anthropology, and Christology, prepare the soil for the fourth Article on Soteriology, and the remaining thirteen articles, most of them relating to Ecclesiology, receive their form and their order from this article on Justification. The fifth Article points to the root of justifying

faith in the office of the ministry, and the sixth Article points to the fruit of faith in the new obedience.

The remaining eleven articles of the doctrinal part of the Confession show how salvation is mediated. Again the order of procedure is from the objective to the subjective, and the first eight articles (VII-XIV) set forth the objective mediation of salvation in the Church, while the remaining three (XV-XVII) set forth the subjective or ethical mediation of salvation. Everywhere it is the doctrine of justification by faith that gives complexion to the individual articles and imparts the quality of unity to the entire scheme.

In defining the Lutheran position as to the objective mediation of salvation the most general thought comes first, namely, the doctrine of the Church (Article VII). The Church is defined as the congregation of those who possess this justifying faith and who therefore wield the Means of Grace. From this position the mind naturally and logically advances to the Means of Grace themselves. One article was sufficient to define the Church and set forth its place in the mediation of justifying faith, but a proper definition of the Means of Grace requires more than one article. This is involved in the nature of the case. The Church is one. It may have two aspects, an invisible and a visible, but it is one and the same Church that is both invisible and visible, and this Church is fully defined in Article Seven. But the Means of Grace are more than one. The Confessors were constrained to particularize as to their views on the individual sacraments. From what we have observed in the Confession as a whole and in other parts of the document, we may expect here first a general statement concerning the Means of Grace and after that the detailed definitions of the individual sacraments. Precisely this is what we have in Articles VIII to X: first a general statement as to the validity of the sacraments and the ground of their efficacy (Article VIII) and then the individual doctrines of Baptism (Article IX) and the Lord's Supper (Article X).

Moreover, the order of the articles in our Confession follows the order of the Schwabach Articles (October,

1529) more closely than any other document, and it is significant for our interpretation that while Articles IX and X of the Schwabach Articles treat of Baptism and the Eucharist respectively, just as do the articles of the same numbers in the Augsburg Confession, Article VIII treats of the Sacraments in general and makes no reference whatever to the Church. In the Schwabach Articles the Church is the subject of Article XII.

Not only the language of our Article, therefore, but also the analysis of the scheme and logic of the Confession as a whole and in its parts, clearly indicates that the main thought of the Article concerns the validity of the Means of Grace rather than the visibility of the Church.

However, it is the empirical character of the Church that raises the issue concerning the Sacraments that is intended to be settled in this Article. It is that fact that relates this Article with the preceding one and at the same time indicates the very practical nature of the issue that is here dealt with.

The Church, strictly speaking, is "the congregation of saints and true believers," united both by the invisible bonds of a common faith and by the visible bonds of a common organization. Nevertheless in a wider sense the Church as an organization embraces some persons who are not genuine participants in the common faith and who are therefore not "saints and true believers" but are "hypocrites and evil persons." In fact, the Confession says that the numbers of these evil persons who are mingled with the true Church in her outward organization is large: they are "many." The presence of these pretenders in the Church is to be frankly admitted, and the Lutheran Church makes no attempt to conceal the fact. She takes all possible precautions to protect herself against such evil persons in the assemblies of the saints and in the administration of the Means of Grace. Nevertheless, since there are no infallible marks by which we can detect a mere pretender to faith and distinguish him from a true believer, and since we cannot see into a man's heart and be absolutely sure as to the sincerity of his profession, we must freely admit that the congregation of be-

lievers in actual practice sometimes, yes, frequently, receives into her external fellowship those who lack the essential qualifications for membership in the Church "properly" speaking. These are hypocrites but of course are not known as such: their profession of faith is accepted as sincere so long as they do not expose their insincerity.

Now the practical difficulty that might easily present itself to the pious soul when he reflects upon the Means of Grace in general and the mediation of salvation to his own soul in particular and when he contemplates the actual conditions of the empirical Church,—the practical difficulty that might trouble his conscience is this: if in this congregation of believers as it appears in real life there are some who are not genuine believers and saints, but who have been moved to join the organization for other reasons than that of sincere faith, might not these hypocrites and evil men bear offices in the Church and even be called to preach the Gospel and administer the Sacraments, and would not the logical consequence be that the administration of the Means of Grace would be invalidated and rendered of no effect by the insincerity, unbelief and evil character of those who would thus administer them? Is not the ministry of evil men in the Church useless and without effect? How can the Christian be assured of the efficacy of the Means of Grace? Is there no *objective* ground for their efficacy that will render them independent of the character of the administrant?

This very practical question concerning the efficacy of the Means of Grace, it will be observed, constitutes the logical transition from the article that defines the Church, the possessor of the Means of Grace, to the articles that particularize the Sacraments, the vehicles and outward signs of that grace. This issue is introduced here, however, not merely for the sake of the logic of the series but in order to establish an important principle, namely, the objective efficacy of the Means of Grace, a principle that is intended by the Confessors to indicate to their Roman Catholic accusers one of the points of difference between the position of the Lutherans and that of the radical re-

formers. In the imperial Reply to the Augsburg Confession, miscalled the Confutation, this Article Eight is "approved in all parts" by the Roman Catholics. This article therefore differentiates the Lutherans from the Reformed more than it differentiates them from the Roman Catholics. In fact, the main issue in the article may be broadly stated as the issue between Catholicism and Separatism.

II. HOW THAT ISSUE IS MET.

The question is answered plainly, forcefully, and without equivocation. "It is lawful to use the Sacraments, which are administered by evil men; according to the saying of Christ: 'The Scribes and Pharisees sit in Moses' seat, all therefore whatsoever they bid you observe, that observe and do; but do ye not after their works; for they say, and do not.' (Matt. 23:2,3). Both the Sacraments and Word are effectual by reason of the institution and command of Christ, notwithstanding they be administered by evil men."

The Apology of the Confession says on this point: "Neither does the fact that the Sacraments are administered by the unworthy detract from their efficacy, because, on account of the call of the Church, they represent the person of Christ. and do not represent their own persons, as Christ testifies. (Luke 10:16). 'He that heareth you, heareth me.' Thus even Judas was sent to preach. When they offer the Word of God, when they offer the Sacraments, they offer them in the stead and place of Christ. The Word of Christ teaches this, in order that we may not be offended by the unworthiness of the ministers."

Luther's Large Catechism, treating of the Sacrament of the Altar, says: "Even though a knave take or distribute the Sacrament, he receives the true Sacrament, that is, the true body and blood of Christ, just as truly as he who receives or administers it in the most worthy manner. For it is not founded upon the holiness of men, but upon the Word of God. As no saint upon earth, yea, no

angel in heaven, can change bread and wine into the body and blood of Christ, so also can no one change or alter it, even though it be abused. For the Word of God by which it became a Sacrament and was instituted does not become false because of the person or his unbelief."

This position Luther supported with abundant testimony from the Scriptures and from the earlier ages of the Church. In 1528 two years before the Augsburg Confession was written, when Hubmaier, the spokesman of the Anabaptists, claimed Luther as an authority for the Anabaptist position in rejecting Church and Word and Sacraments because the Pope had them, Luther denied the charge in forceful terms and pointed out that there are still many good Christians in the Roman Church and many good things connected with the papacy. The errors of the Pope should not mislead us to reject the truths of the Christian system. Christ found the abuses of the Scribes and Pharisees among the Jewish people, but He did not for that reason reject everything that they had and everything that they taught. And Luther continued:

"Thereby is also refuted the error which claims that baptism is of no effect when the priest or baptizer is not a man of faith. For even if St. Peter baptized a person, no one could know positively whether St. Peter at that particular hour believed or not, for no one can see his heart. In fact, the Donatists long ago made this mistake of separating themselves and rebaptizing when they saw that some preachers and baptizers were unholy; and they began to found baptism on the holiness of men, whereas Christ has founded it on His Word and command.

"But we maintain that, as St. John is not ashamed to hear the Word of God from the mouth of Caiaphas and even praises it as a prophecy, and as Moses and the people of Israel listen to the prophecy of the heathen Balaam and regard it as the Word of God, and as St. Paul listens to the heathen poets Aretos and Epimenides and regards their sayings as the Word of God, and as Christ commands us to listen to the wicked Pharisees in Moses' seat

and the godless teachers of Israel, so we can certainly not afford to be too fastidious but should listen to the divine Word as it is uttered and let God be the judge of evil lives. For if the preachers are wicked, their wickedness affects themselves; but if they teach the truth, it is we who learn the truth.

"It is no small token of God's grace that He gives His Word through evil knaves and godless men. In fact it is in a certain sense more dangerous to receive the divine Word through the agency of holy men than through the agency of unholy men, because when it is received through the agency of holy men the naive mind might easily fall into the error of ascribing his grace to the holiness of men rather than to the Word of God. Thus greater glory would be ascribed to men than to God and His Word. This danger is not present when Judas and Caiaphas and Herod preach. Of course no one is excused for his wicked life, even though God does use it.

"Now if an unregenerate man can hold and teach the Word of God correctly, much more can he administer the Sacraments correctly. For it is a greater thing to teach the Word of God than to baptize. And as I have said, he who will not receive baptism until he knows positively that the baptizer is a man of faith, will never receive baptism at all."

These are the ideas that Melancthon two years later compressed into the brief statement that stands at the center of this Eighth Article of the Augsburg Confession: "The Sacraments are effectual by reason of the institution and command of Christ, though they be administered by evil men." The translation of the German text would read: "The Sacraments are nevertheless efficacious, although the ministers through whom they are dispensed are not pious." This means that the Sacraments are *objectively efficacious*. They accomplish their results in and of themselves. They are valid and become effective without regard to the character of the one who administers them and even without regard to the character of the one who receives them. Their efficacy is derived

from the Word of God, "the institution and command of Christ."

In this doctrine of the objective efficacy of the Word and Sacraments there is great gain to faith. For if the validity and efficacy of these Means of Grace depended upon the personal qualities of him who administers them, where would be the ground of assurance for the one who receives them? There could be no such assurance. He who conditions the efficacy of the Means of Grace on the personal purity and holiness of the ministrant can have nothing but confusion and uncertainty, because he cannot for a surety know the heart; only the Lord can do that. But he who attributes the efficacy of the Means of Grace to the creative power of the Word of God and the unfailing promises of our Lord, can have absolute certainty and complete peace because he rests on the abiding Word of Him who instituted the means and in whom all power inheres. This is the teaching of our Confession, and this is the clear and oft-repeated teaching of the Bible itself.

How firm a foundation, therefore, is laid for our faith! We who administer the Word and Sacraments and we who receive them can only rejoice that their power does not depend on the righteousness or ability of men. God does choose men to be His ministers in applying the Means of Grace which He has instituted, but these men are only the instruments through which He effects His own purposes. Ministers are the human agents of God, sometimes "all too human." They are never perfect, sometimes they are full of faults, and in some cases they may even prove to be utterly *faithless*, but it is God who does the gracious work of salvation and His faithfulness never fails.

The divine treasure is often carried in frail earthen vessels. There is no perfection in man nor anywhere on earth. Human language must be a very imperfect instrument to express God's thoughts. Yet God has used it. The spoken word of man, even in man's most eloquent efforts of oratory, carries only human power. Yet God has from earliest times used the word of man to

reach the hearts of other men. The imperfection of the church building does not invalidate the exercises of devout worship in which the heart goes out in genuine devotion to God. The imperfection in the phraseology of a petition or the voice that utters it does not nullify the sincere prayers of the heart itself. The lack of chemical purity in the water does not invalidate the Sacrament of Baptism. The structure of the bread or its sweetness to the taste, the specific gravity of the wine or its state of fermentation, does not militate for or against the spiritual efficacy that attaches to these elements when used in the Sacrament of the altar. These truths we recognize as self-evident because we know that in the sphere of the natural and the human there is no such thing as perfection. By analogy we should understand that imperfection in the personal lives or characters of those who apply the Means of Grace does not invalidate those Means themselves. The efficacy of those Means is not at all conditioned on any human contingency or personal contribution but simply and solely on the ordinance and institution of Him whose session is at the right hand of the Majesty on High. Their power is the "power of God." (Rom. 1:16). Therein lies the guarantee of their efficacy and the ground of absolute assurance for our faith.

The person who administers the Sacrament may not be orthodox and he may not be holy, but his heterodoxy and his immorality cannot change the institution and command of Christ. That is to say, the personal qualities of the administrator cannot destroy the nature of the Sacraments. The orthodoxy and the piety of the administrator do not make the Sacraments, and therefore the absence of those qualities cannot destroy the Sacraments. The Sacraments are useful and efficacious only because they are Means of Grace, and they are Means of Grace only because of the Word of God accompanying them and symbolized by them. The Sacraments being of Christ's institution are of divine authority. They are not mere human institutions. Because of their divine origin in the life and word of our Lord they bring the conscience

under the strongest of all obligations, the authority of God, and they move the heart with the strongest of all motives, the interests of eternity. These qualities no mere man can take away from the Sacraments, no matter what may be the character of his life or the views of his mind. No mere man can prevent the Sacraments from being Means of Grace, because they convey the Word of God and apply it. Their supreme power to bind the conscience no man can take away from them.

The Word of God is true no matter who utters it and no matter who hears it. Even though the greatest criminal on earth were to read to us the Word of God that Word would be true and the character of the reader would not change it. Even though it were proclaimed to the most immoral and impious person in the world, it would still remain absolutely true, and the character of the hearer would not change it. Likewise, the Sacraments because the Word of God is in them, are valid without regard to the character of the one who administers or the one who receives them.

The Word of God is in itself a Means of Grace. It is not a sign or symbol of grace; it is a vehicle of grace. In the divine economy the Word is endowed with the powers of enlightening, regenerating, and sanctifying. It has this power by virtue of the indwelling of the Holy Spirit in the Word. The Spirit unites His energy with the Word. This union is constant; it does not wait on any act or quality of the administrant or the recipient or any other human being. Therefore, the Means of Grace are inherently valid, objectively efficacious.

This does not mean that the Sacraments are works of magic, or that the mere performance of the ceremony in itself confers a blessing. The Sacraments may be received either unto edification or unto condemnation. This depends upon the heart condition of the one who receives them. If the recipient is repentant and believing he receives the Sacraments with their promised blessings, i. e., he receives them unto edification. If he is unrepentant and unbelieving he receives them unto condemnation. "He that eateth and drinketh unworthily, eateth and drink-

eth condemnation to himself." (I Cor. 11:29). In either case, however, the Sacraments remain truly Sacraments. The qualities of heart in the recipient do not *make* the Sacraments; the Word of God does that. The qualities of heart in the recipient only determine the *effects* of the Sacraments whether they shall be good or bad.

The ungodly and impenitent sinner may listen to the Word of God and refuse to believe it and confess it. But his impenitence and unbelief do not make God's Word untrue; they only mean that he hears the Word unto his own judgment and condemnation.

When we speak of the objective efficacy of the Sacraments, therefore, we do not mean that as mere external operations and outward ceremonies they pour grace into the heart of the recipient, but we do mean to say that the Sacraments are valid in themselves because of the Word and promise of God set forth and applied by them, and that the Holy Spirit is present in the Sacraments no matter what may be the character of the administrator or of the recipient. The blessings of the Sacraments are appropriated by faith, the faith of the recipient, and even if this faith is not present in the heart of the recipient the Holy Spirit nevertheless operates through the Sacrament, only in that case He operates to the condemnation of the recipient. In either case the character of the one who administers the Sacrament does not determine either the nature of the Sacrament or its effects. The administrator cannot create faith within us and he cannot deprive us of that faith if it is present. Therefore the Sacrament can in no way depend on him. In spite of his imperfect character and unsound views the Holy Spirit continues to do His appropriate work through our faith resting on the sacramental Word and promise.

But while the character of the minister can neither make the Sacraments nor destroy their essential nature, this should be no encouragement to the Church to be negligent concerning the lives of her clergy. The Word and the Sacraments are indeed objectively valid, but that is no reason why the Church should be indifferent to holiness of life in her ministers. The Church of the Augs-

burg Confession wants no ministers who are not willing to teach and to live as the Word of God requires. It is true, the ungodly character of the minister and his unscriptural faith do not make it a sin for the true believer to hear the Word and receive the Sacraments administered by him. But it is entirely possible for immorality and false faith in the minister to communicate itself to the laity. And this is often the case. In fact this has sometimes led to such corruption of doctrine and life that it has made complete shipwreck of the faith of the laity and thus has contravened the benign operations of the Holy Spirit and so has nullified the good effects of the Means of Grace. The character of the minister may become a real stumbling block to faith. The immorality and the heterodoxy of the minister may become so offensive to the hearer of the Word and the recipient of the Sacraments that he may be compelled to say to the minister: "What you *are* speaks so loud that I cannot hear what you *say*."

The solemn trust committed to the Church therefore demands of her that she guard with the most scrupulous vigilance the faith and morals of her clergy. We need to contend for the holiness of the Church. And to that end we need to demand purity of life and scriptural faith on the part of our ministers. The Reformers did not write this article into our Confession in order to condone the wicked lives of unfaithful ministers, but solely in order to exalt the power of the Gospel and to indicate that the validity of the Sacraments rests upon a much more certain foundation than the character even of a very good and orthodox man who might administer them. And the Lutheran Church is not true to the spirit of the Augsburg Confession if she permits her ministers to teach and to live otherwise than God's Word enjoins and still to occupy her pulpits and dispense the Sacraments at her altars. She does what she can to prevent this desecration and to have her Churches appear in the beauty of holiness. Of course, men are at best imperfect beings and the actual condition of their hearts can not be determined by their fellowmen. Now the Lutheran Church does not

claim to read the hearts of men as is the evil habit of some fanatics, but when evil men become known as such, she will not permit them to minister at her altars. Nevertheless, she continues to maintain that it is not the good character nor the correct faith of the minister that makes the Sacraments valid but only "the appointment and command of Christ," i. e., the Word of God which they convey and apply.

Because the Sacraments are objectively efficacious we are told that "*it is lawful*" to receive them at the hands of imperfect and even evil men in the Church. Those who refuse the Means of Grace on the ground that they are offered by evil men and who on that account separate themselves from the body of believers are schismatics and separatists. They do not constitute the real Church. They are sectarians, and their practices would destroy the catholicity of the Church of Christ. This is the thetical statement and positive argument of our Article.

III. THE CONTINUAL RECURRENCE OF THE ISSUE.

In order to make their meaning still more clear the Confessors of 1530 added an antithetical statement. "They condemn the Donatists and such like, who denied that it was lawful to use the ministry of evil men in the Church, and held that the ministry of evil men is useless and without effect."

Here our Article calls particular attention to a concrete historical embodiment of the separatistic principle, and sharply differentiates the Lutherans from that particular sort of ecclesiastical order and all other kinds of sectarianism in general. The Donatists are mentioned by name as the shining example of a breach in the unity of the Catholic Church growing out of a misapprehension of the efficacy of the Means of Grace. But in the same breath it is indicated that there are other sectists of the same sort who take their origin from the same source or a similar one. These are all included in the expression "such like." In fact separatism is a tendency of mind that recurs again and again in the history of the Chris-

tian Church from the earliest times down to our own day. It is really the outcropping of rationalism as applied to the doctrines of the ministry and the Church and the Sacraments. It is closely related to the principle of monasticism and the ascetic ideal of life. It seems to be part of the original sin of the human intellect; it is therefore never at rest, and whenever a point of attachment can be found it gathers the elements of puritanic dissatisfaction into a sect and schism.

We may notice briefly a few of the outstanding historical instances of this error of separatism. They are not heresies but schisms.

As early as the middle of the second century Montanism arose within the Church as a protest against the growing worldliness of the Church. It was a clearly defined sectarian movement claiming to be the only pure Church, stretching itself across nearly two centuries, and manifesting itself in strenuous asceticism and outbursts of prophetic enthusiasm. Again, in the middle of the third century the Novatian schism growing out of the treatment of those who had lapsed during persecution, established protesting Churches all over the empire and sought by rigorous discipline to maintain the moral purity of church membership.

Then came Donatism itself. The home of this schism was North Africa. The period of its aggressive duration covers the fourth century. It was the persecution under Diocletian that furnished the occasion for the schism. There were two theories of discipline with reference to the restoration of those who had lapsed during the persecution. The more rigoristic party, led by Bishop Donatus, held that those who showed cowardice and fled from danger or delivered up the sacred books should be forever excluded from the fellowship of the Church. The moderate party, led by Bishop Mensurius and his successor Caecilian, advocated indulgence and discretion. When in 311 Caecilian was elected bishop of Carthage the strict party refused to acknowledge him because he had received ordination from a *traditor*, that is, one who had committed the sin of surrendering copies of the

Scriptures during the recent persecutions. They chose a counter-bishop, Majorinus. His successor in 316 was Donatus the Great. From this Donatus the schismatics received their name.

The schism spread rapidly and at a council in 330 the Donatists numbered two hundred and seventy bishops. They claimed to be the only true Church possessed of a clergy free from "mortal sins" and of the only valid Sacraments. Thus the Christians of North Africa were divided into "Donatists" and "Catholics." The Donatist contentions were several times condemned by councils and by the emperor. They became the objects of persecution, but that only fanned the flame of their fanaticism and increased their numbers.

At the end of the fourth century and the beginning of the fifth, the great Augustine of Hippo made a powerful effort to reconcile the Donatists with the Catholic Church. He wrote several works on the subject and finally, despite their efforts to avoid discussion with him, he succeeded in drawing them to a three-days' arbitration council at Carthage in 411. The imperial commissioner decided in favor of the Catholics. But of course the separatists persisted in their views. The chief positive result of the debate was that it led Augustine to complete the Catholic dogma of the Church.

The Donatist controversy was a conflict "between the idea of the Church as an exclusive community of regenerate saints and the idea of the Church as the general Christendom of state and people." It had to do particularly with the predicate of holiness as applied to the Church. The Donatists claimed that the existence of the Church depended on the purity and orthodoxy of all ministers, and that the sinfulness or heresy of any minister would invalidate all his ministerial acts and make them of no effect.

When at the Council of Carthage in 411 the Donatists argued that in matters of Church administration everything depends on the conscience of the one who administers, and that the conscience of the giver must cleanse the conscience of the recipient, Augustine answered that this

would make salvation an uncertain thing because we cannot be sure of the conscience of our fellow man, but we do know that the mercy of Christ is certain. When the Donatists argued that a man can only give what he himself has and that if a man has guilt and not faith he imparts guilt and not faith through the ordinances he administers, Augustine replied that it is really Christ who gives and that as He has no guilt He imparts no guilt in the Sacraments. When the Donatists argued that the character of everything depends strictly on its source and that a genuine new birth can proceed only from good seed in the character of the one who administers the Sacraments, Augustine answered that the new birth in Christ proceeds from the Word of God and not from the minister and he quoted this very passage of Scripture about "Moses' seat." When the Donatists said, "It is absurd to suppose that he who is guilty through his own sins could make another free from guilt," Augustine replied: "No one makes me free from guilt but Him who died for our sins and rose again for our justification. For I believe not in the minister by whose hands I am baptized, but in Him who justifieth the ungodly that my faith may be counted unto me for righteousness."

In opposition to the Donatists' subjective theory of the essence of the Church and the efficacy of the Sacraments, Augustine developed the objective theory. He laid chief stress on the catholicity of the Church and he derived the holiness of the Church not from the holiness of personal character in the individual members but in the union of the whole Church with Christ. From the objective character of the Church as a holy and divine institution flows the objective efficacy of all her functions, the Sacraments in particular. In each case it is the institution of Christ, the command of Christ, the Word of Christ, the union with Christ, that constitutes the ground of validity.

It was the chief merit of the Donatists that they compelled the entire Church to face and settle the issue of catholicity and that by antithesis they produced the ecclesiology of Augustine. Their mistaken puritanic zeal perpetuated itself into the seventh century, when the en-

tire Christian Church of North Africa fell before the advance of the Saracens.

When Melancthon wrote of "such like" the Donatists, he doubtless had in mind the Anabaptists of his own day. They were the 16th century copies of the ancient Donatists. They are not mentioned by name either in the Confession or in the Apology, but they were frequently and vigorously assailed by Luther, and their errors on this point are enumerated in the Formula of Concord.

Wiclif is also to be included in the group of ecclesiastical purists who are here condemned. He strongly emphasized the idea that unworthy men cannot validly administer the Sacraments. And in the Apology the Wicliffites are mentioned together with the Donatists: "We condemn the Donatists and Wicliffites, who thought that men sinned when they received the Sacraments from the unworthy in the Church."

A little later the Schwenkfeldians would have been included in the group of "such like." For among the erroneous articles ascribed to them in the Formula of Concord is this: "That the minister of the Church who is not on his part truly renewed, righteous and godly, cannot teach other men with profit or administer true Sacraments."

In the seventeenth century Spener and some of his pietistic followers maintained that in order for the Means of Grace to effect the salvation of the hearers the minister must possess a certain degree of personal piety and worthiness. This idea has sometimes been so emphasized in pietistic circles of various denominations that it constitutes a denial of the doctrine of the *objective* efficacy of the Word and Sacraments.

There is a certain strain of Donatism in modern Methodism. Popular religious revivals frequently develop fresh outbursts of the purist tendency in human thought and conduct. When it does not express itself in the form of puritanical separatism it often takes the form of conventicles, little churches within the Church, and a great variety of protesting organizations.

Yes, the issue treated in this Eighth Article of the Augsburg Confession recurs continually. The human

mind is naturally prone to the error that is here condemned. Human reason unchastened by the pure truth revealed in God's Word, persists in the mistake of holding that if any spiritual efficacy is to attach to the Means of Grace, those means must either work magically or else the persons appointed to apply them must in some way become conductors of the grace imparted and to that end *must* be personally holy. The remedy for this error is a constant emphasis upon the Scriptural truth here confessed that "the Sacraments and the Word are effectual," solely and entirely "by reason of the institution and command of Christ."

IV. HOW THIS DISTINGUISHES THE LUTHERAN CHURCH.

This is one of the distinctive teachings of the Lutheran Church. That is why it is set down in the Augsburg Confession. It distinguishes us, on the one hand, from the Roman Catholic Church, and on the other hand from the Reformed Churches. Space will only permit me to indicate the main points of distinction.

The Roman Catholics hold that the Sacraments are valid because of the sacramental character of the one who administers them. With them ordination itself is a sacrament and the ordained character of the priest who ministers at the altar is the chief factor in the validity of the Sacrament which he administers. Here it is not the orthodoxy nor the piety of the administrator but his ordination and his ecclesiastical standing that makes the Sacrament effective. Apart from ordination there can be no priest, and apart from the priest there can be no Sacrament. But with the presence of the priest and his performance of the ceremony the Sacrament is valid and the ceremony itself, as a mere operation, actually pours grace into the heart of the recipient no matter what the condition of that heart may be. So we see the Roman Catholics do not deny the objective validity of the Sacraments, but they differ from us in making that validity depend upon the priestly character of the administrator, i. e., the hierarchical organization of the Church, whereas we make the validity of the Sacraments depend upon "the in-

stitution and command of Christ," i. e., the Word of God.

The difference between the Lutherans and the Reformed on this point grows out of their different conceptions of the Church. The Lutherans hold, as set forth in this Article, that the true Church is nothing else than the congregation of saints and true believers, but that in the *visible organization* of the Church hypocrites and evil persons get mixed in with the true believers. The Reformed Churches, on the other hand, try to make the visible organization correspond exactly with the true Church of true believers. And they do this not only in theoretical definition but also in actual practice. They make the very existence of the Church depend on a proper exercise of discipline. They are less disposed to contend for the pure faith once delivered to the saints and more disposed to contend for holiness of external life. This goes back to their doctrines of predestination and Christian assurance and their corresponding doctrine of the Means of Grace.

Thus in their zeal for strict discipline they really go beyond the Bible and accept the authority of human reason also. They refuse to recognize the Word and the Sacraments as the *only* divinely appointed bearers of the Spirit for the conversion of sinners and their growth in grace and the knowledge of the truth. They do not see that through these means and these alone our Lord and Savior, the great Head of the Church, is constantly present and prosecutes His gracious work of salvation. Their human reasonings tell them that the Holy Spirit must do His work in some other way, and that so far as any human instrumentality is employed for the purpose these human instruments must in some way be predestined as holy vessels and endowed with power to serve as channels for the conveyance of the heavenly gifts. Thus the benefits of the Sacraments, so far as they are related at all to the external word, depend largely upon the fidelity of the minister. Therefore, if the ministers themselves are not converted men, it is useless to accept their ministrations. The Donatists, who are condemned in this article, were the "Puritans" of the fourth century, and the Reformed

Churches of to-day are the Donatists of modern times.

We Lutherans, on the other hand, while we try to guard against offensive life both on the part of the laity and on the part of the clergy, nevertheless lay greater emphasis on the purity of *faith* which is the source of pure life, and at any rate we claim no special gift of searching the hearts of men and distinguishing so sharply between the converted and the unconverted. In other words, the Lutheran Church abides unreservedly by the Word of God and contends unflinchingly for the purity of the Gospel unmixed with any additions from mere human reason and unencumbered with any policies of mere human device. Our assurance that the Sacraments are valid we find simply and solely in the fact that they convey and apply the Word of God.

The Eighth Article of the Augsburg Confession is therefore an integral and essential part of the teaching of the Lutheran Church. It rests on the very foundation principles of the Lutheran Reformation itself, namely, the material principle of justification by faith alone, and the formal principle that the Word of God is the only infallible rule of faith and practice.

At the same time this article indicates the genuine catholicity of the Lutheran Church. The designation of the Church of the Augsburg Confession as "Protestant" is unfortunate, because that Church is not founded on a "protest" nor any other negative entity. It is equally unfortunate that it was denominated "Lutheran," because it is not founded on any human person nor specially adapted to any particular language or nationality. The Church of the Augsburg Confession is the most truly catholic and universal Church in existence, far more catholic than any papal hierarchy could possibly be.

The Eighth Article of our Confession, therefore, teaching as it does the objective efficacy of the Means of Grace, commits the Lutheran Church to an uncompromising opposition not only to the priest-craft of a pretentious ecclesiasticism, but also to the sect-craft of a divisive particularism, and places her firmly upon the broad and enduring foundation of evangelical catholicity, a catholicity that is based solely upon fidelity to the Word of God.

Gettysburg, Pa.

ARTICLE II.

THE EVOLUTION OF CHRISTIANITY.

BY REV. JOHN ERLER, A.M., PH.D.

The foundations of Christianity were laid centuries before the Son of God and the Son of Man appeared to mankind, and its consummation will probably not occur for centuries to come. The most casual observer of its history cannot fail to be impressed with the evidence of a divine plan in the nature and progress of the Church. At times the plan may be obscured by the clouds of apparent disaster, but by and by the divine light dispels the gloom and the lines of the plan reappear more distinctly than before.

In the study of Christianity due credit must be given to the modifying influences which arose from the environment of our Lord. It is not to be supposed for a moment that He intended to ignore Jewish origins or Gentile beliefs. All that is good and true must come from God. In studying the origin and nature of Christianity we must remember that it is to be historically investigated while at the same time the Christian need not divest himself of his religious experiences.

We are not at present concerned with the psychological origins of the religious sense, nor with the place of Christianity among the religions in a comparative sense. Religion has always embraced and regulated life. The great empires of antiquity all claim a divine origin. Moses stands with Zoroaster and other prophets accredited by their peoples. But there is progress. The supreme revelation of God finally shines forth in the highest of all consciousness, and the loveliest of human and divine lives. The Christian system is progressive. In order to understand Christianity we must see the antecedents which prepare and condition it. We must behold the evolution of early Christianity into the Church during

and after the apostolic age. We must regard the four centuries before the appearance of Christ, and the age immediately succeeding, as formative and developing ages. The gradual crystallization of the Christ ideal may be traced through the three crucial centuries following the crucifixion; and its antecedents are equally evident in the pre-Christian centuries.

The supreme personality and constructive life-work of Jesus from the foundation. Through Him the spirit of Christianity gained its power and vitality in the midst of an indifferent and hostile world. Nothing could disrupt nor extinguish the fellowship of early Christian communities.

The first period of Christian history in which formative forces were shaping doctrine may be said to close about 300 A. D. Without the labors of the apostolic fathers the loftiest of religions would indeed have survived, but would have lacked systematic basis as a theology. It is through them that we can trace the crystallization of the Christ ideal, whereby theology rises to a complete system, and to a fully established conception of the pre-mundane personal Logos. In the New Testament writings are comprised all the authentic sources of Christian theology. But the new dispensation was not immediately accepted, nor understood, even at the close of this early period. And there were conflicts within the Church as also outside movements such as Gnosticism, originally heathen-Jewish. There was resistance from without to the spread of the doctrines. This early period is of vital consequence, and is richest in its interest if not in the abundance of historic materials.

While Christianity originated in Christ's appearance among the people of Judea and the subsequent events of his life, it was not until after the Founder's death that it became a distinct and separate movement. Properly it began with the little company of disciples, whose faith re-established by his resurrection, was proclaimed and evidenced to the nations. They were imbued with the belief that the Messiah of Israel had come, divinely sent and

victorious. He was the restorer of the nation's glory, He revealed the Father, He was the lawful Lord of all humanity, not of a special race.

With the Ascension apostolic history properly begins. Each of the disciples had formed his own ideas regarding Christ's teaching about God, about Himself, the kingdom and the future; and His death confirmed and strengthened their faith, as it compacted and organized them. All this had been done by the power of the risen and exalted Christ. In the Synoptical Gospels, Jesus stands in such a relation to God that He is the organ of the self-revelation of God. It was necessary that the devotion to Him by His disciples transcend that which is due in the dearest and most sacred relations.

Thus primitive Christianity was not a mere ethical or theological movement, but was created by the career of Jesus, centered in Him, and never lost consciousness of its historic connection with Him; and the significance of His life continued to be a theme of increasing interest and reflection. It was a message of Him and about Him which appealed with such triumphant power, and which was recorded in those historical books that will ever provide faith for the world. It is said that Christians are built upon the foundation of the apostles and prophets. They were to serve as the connection between the first generation of Christians and Jesus. It was through them that the religion of Jesus was diffused by its miraculous power. It was through them that it became diffused throughout the civilized world, and in the fourth century of its existence became the recognized and established religion of the Roman empire.

The crucifixion of their Lord was a terrible shock to His disciples, and there is good reason to believe that for a moment it caused their belief in His Messiahship to waver. The gradual growth of this conviction can be traced, but as the divine life and sayings of their Master came back to mind, it began to be understood that His kingdom was a spiritual one, which could be realized only by the destruction of evil and the triumph of righteous-

ness. Only a sudden and miraculous change could accomplish this revolution, it was firmly held, and it was believed that the second coming of the Lord would in a few years establish the kingdom of heaven on earth. Hence the Apostolic Christian was but imperfectly liberated from the materialism of belief in the ordinary idea of a Messiah. Hence they made no effort in those early centuries to interfere with civil or church institutions that then existed, but simply waited, finding the coming of the Lord in a material sense still ever postponed, while they lived in the midst of a decaying civilization, and subjected to persecutions. All effort was directed toward the moral constitution, the disposition, contentedness. Even a Clement could say "The beauty of every creature resides in its excellence."

In many respects the close of the first century was transitional. Christianity concentrated itself on maintaining itself against worldly seductions, and hatred, and was bent on establishment, on firm ground, as well as on propagation. Thus began the struggle.

Sects were formed which dissented from the established faith, or attempted to combine with pagan or alien elements. Greater centralization and compactness of organization came in some respects. The post-apostolic age marks the entrance of Christianity among the world religions, with its customary conflicts and developments. Nevertheless the Apostle John was yet to write his principal doctrines.

Christianity continued to spread and to attract persons of all positions in life, but the majority were of the humbler classes. It was hindered, however, by heresy and the hostility of the empire. Information on this period is scanty, but there is no doubt of the main facts. The development of theology for the first few hundred years can be clearly traced in the writings of philosophers. The epistles of Clement, the work of Hermas, Barnabas, Ignatius, Polycarp, and Papias are records of the Apostolic Fathers. There are the Apologists, then, too, Ireneaus, and Hippolytus, the Latin writers Tertulian and Cyprian,

the Alexandrians Origen and Clement. In the next century we find the Judaic separatists, the Ebonites and the Gnostics, and the sect of Marcion. The Greek Apologists headed by Justin produce a rich theology, in which we find many of its leading points. The development of the doctrine of the person of Christ is exceedingly interesting but cannot here be traced. Since the Apostolic Age, Augustine is the most influential of all the teachers of the Church. His work is the fruit of three centuries of thought and evolution of the Christ ideal, and in him we find a definite form of Christian doctrine.

Along with the visible strengthening of organization, and the increase in pomp, the enormous influx of alien elements made for a sudden decline in Christianity just before Augustine. The elements of evolution are variable. The progress of the Church was not ever uniform. The building of the temple was now and then delayed. But the work was not halted, notwithstanding counteracting influences. There was no diminution of the power and inwardness of Christian morality. The very conflict with the heathen world tended to preserve an energetic faith. But while the churches increased in material splendor,—perfection of system, ritual, zeal for works, there was lacking for a time the spiritual depth of the forefathers, their substantial inner life. A great and original mind was needed to bring Christianity into practical touch with the age at the same time abiding by the precepts of eternal truth. And so the highest expression of Christian life in a philosophical system is found in Augustine. Thus another arch of the Temple was complete.

We are to trace a few conditions that brought about this miraculous spread of Christian influence and doctrine. These favorable influences were inherent both in the historical setting and background, as also in the psychological tendency which made the rapid diffusion of Christianity spontaneous and far reaching. The hand of Providence is seen in these large events and movements, if studied. The inner truth and force of the doctrine and faith is granted, but it was given fructifying

power by conditions external. Christ appeared at a time when His teachings were most needed. He must have known the future clearly.

Christianity supplied a place which was vacant. The seat and temple of God could not be in Jerusalem or Palestine. In pure and humble hearts alone, the immanent God was to find place. A supreme crisis was necessary. All history waited for the coming of Jesus, and without Him history is not understood. Christianity proved best suited to the task of supplying an inspiration for life. In the great ocean of the Roman empire where all nations met, it gathered together all nations and classes of men in a common bond of spirit. No phenomenon is more remarkable than the rise and progress of Christianity, though all history be scanned. Jesus came to the world in a country which was not remarkable for those influences which go to make a nation powerful, and He came humbly, and His views were disseminated by disciples for the most part of lowly origin, without extraordinary gifts of expression or intellect. No worldly influence aided it. All the learning, power, wit, wealth of the mightiest nations were bitterly opposed to its influence. Three centuries of early triumphs prove the power of truth and divine inspiration. And as that hostile historian of Christianity says:

"While the great body of the Roman empire was invaded by open violence, or undermined by slow decay, a pure and humble religion gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigor from opposition, and finally erected the triumphant banner of the Cross on the ruins of the Capitol."

Apologists have sought to account for this wonderful success by natural causes, and in large measure these causes did operate materially, as Mackintosh says. Milman is fair in giving these causes due credit.

The psychological condition of the times favored the spontaneous spread of Christian doctrine. It began its career when the times were most propitious both politi-

cally, socially and religiously, for the groundwork of a new universal and spiritual religion, as Guizot says. There was resistance, but this actually favored its growth, as will be shown. The union of so many nations under one power and the extension of civilization were favorable to the progress of a religion, which prescribed universal chastity and benevolence. The gross superstitions of paganism and its tendency to corrupt instead of purifying morals, contributed to destroy its influence with every thinking mind. Even the prevalent philosophy of the times, Epicurism, more easily understood than the refinements of the Platonists, more grateful than the severities of the Stoics, tended to degrade human nature to the level of the brute. As August Sabatier so eloquently writes:

"From this feeling of distress, from this initial contradiction of the inner life of man, Christianity sprung."

Thus it was necessary for the reformation of the world, and found its chief partisans in those who were the friends of virtue and its enemies among the votaries of vice.

The persecution which the Christians underwent at the hands of the Romans has been deemed an exception to that toleration which they showed to the religions of other nations; but they were tolerant only to those religions that were not hostile to their own. To a just cause resistance can have no other effect than its enforcement.

The religious policy of the ancient world assumed a vigorous, intolerant and severe opposition to the progress of Christianity. The Romans looked without concern upon the growth of polytheism as maintained by the peoples they conquered, but they set out to inflict severe punishment upon any of their subjects who had chosen the religion of Christ. The zeal of the Christians, aiming at the suppression of all idolatry was not unnaturally regarded as dangerous to the State, and hence they became the objects of hatred. But as has been said by Gibbon of the persecuting emperor, Galerius, "The frequent disappointments of his views, convinced him that the most

violent efforts of despotism are insufficient to extirpate a whole people, or subdue their religious beliefs."

Be it said that the example of Christ was a fruitful source of strength in martyrdom. The suffering and death of Jesus were cherished with particular pathos. Martyrs had faith in His resurrection, as well as in their after-life, and these views formed the central point in the faith of the Church. Not until the death of the Master with its deeply moving and agitating impressions did the glory of Christ grow in the minds of the people to super-human importance. His courageous attack upon a foe so superior in power, and His steadfast endurance to the end was a vision which stood forth in the minds of all persecuted Christians as the model for heroism and martyrdom, and imbued them with an invincible faith in the triumphant spread of Christianity and its ultimate conquest of resisting polytheism and its minions. Eleven persecutions of the Christians, some fiercer, others less violent, marked the dying struggles of the many-headed monster, paganism. Through all these attempts at suppression, there grew out of its apparent disappearance and outward ruin the strong conviction and certain knowledge of a new world, following the tribulations of this world. Christianity, unlike those religions that became world powers through victory, attained its triumph through persecution and defeat. Above all the sentimental trifling of some sufferers, most of the martyrs meditated on the tragedy of Jesus, and were anxious to show gratitude to Jesus who suffered and died for us, and laid down their lives as the most perfect work of love.

Gibbon, in his very unfavorable account of Christianity, omits to mention those which ascended no higher than Nero, those which preceded this epoch and of which St. Luke has preserved the memory; but he is at a loss to discover "what new offenses the Christians had committed, what new provocations could exasperate the mild indifference of antiquity, and what new motives could urge the Roman princes, who beheld without concern a thousand forms of religion subsisting in peace under their

gentle sway, to inflict a severe punishment on any part of their subjects who had chosen for themselves a *singular* but an inoffensive mode of faith and worship." Yet it was because the Christians made proselytes, and the whole body of Christians unanimously rejected with contempt the gods of Rome, of the empire, and of mankind, and his arguments could never reach the understanding of the pagan world. To their apprehensions it seemed most singular that they should differ from the established mode of worship; hence resentment in its bitterest form; hence the martyrdoms on principle.

At this time, in this twentieth century, Christianity has little widespread persecution to fear, in that sense of the word. Armenian massacres are, however, less dangerous to the faith than are the internal dissensions and the perversions of Christianity as well as the polite evasions and mischievous hypocrisy in those who practice not what they profess. The resistance which missionaries encounter on the borderlands of civilization does not hurt Christianity. It will spread to the uttermost bounds of the earth and in time embrace its enemies. It is tolerant but it increases by its own force of truth. The Temple is not entirely complete though all the world embrace its creed, though a hundred world religions be merged in it. Not till Christianity be lived and practiced will the Kingdom of Heaven be with us.

In this sense Christianity will never be final. It is an adjustment of the ages to the conditions which confront them, according to the golden rule and the faith of Jesus. The ministry of Christ on earth is not yet complete. Though we are reared on the cycles of the past, the past itself was one of the stages of preparation for the Kingdom. The ages waited breathlessly for Christ, and on the eve of His birth the world seemed to feel that the long anxiety of the years had its reward.

From Greece it received much. But Greek philosophy and culture were insufficient. Browning, in "Cleon," has beautifully expressed the Hellenic ideal and its insufficiency. Within the sphere of Greek civilization the pos-

sibilities of life were exhausted, and it was necessary for the whole scheme of ancient life to pass away.

Limited as were the moral and religious conceptions of antiquity, there is a greatness and breadth of view which played a necessary part in the formative philosophy of Christianity. The development of Hellenism takes us back to Egypt and Asia. It is a representative drama of humanity, whether we consider the religion, polity, art or philosophy of Greece.

During the century from the birth of Plato to the conquest of Alexander, Athens was the intellectual center of the world. Greek views of life are characterized by an intimate union of truth and beauty, of artistic creation and penetrating knowledge, which mark everything Hellenic. The essential and the eternal were sought out. In a profound sense it lent life a secure foundation and an enduring repose, transforming into a glorious cosmos the chaotic appearance of things—but still without redeeming faith. The highest reach of life then was the contemplation of the universe as a perfect harmony.

The world which Christianity had to conquer was Greek, as the entire civilized world with exceptions was suffused with Hellenism, though it was not till the end of the second century that an alliance between Christianity and the Greek world finally took place. Greece was yearning with a dissatisfied sense of philosophic fulness for something more adequate to meet its spiritual need, in spite of the attempts of the poets and artists to meet it. But the world is not a system of reason only and no system of philosophy could unlock the secret. In this great movement of the human mind the thinkers of Greece—Socrates, Plato, Aristotle—were working on the same problem which occupied a more ancient people. Throughout their work we find them occupied with the same problem, reaching after a Being supernally wise and good, the founder of the world, the source of all beauty. Schools and even pastorates were founded, and the moral life of the students was looked after. Thus a religion substantially like others in its stress on ethical problems

and on moral life, as on a cardinal principle of the universe, took possession of the world, at least among the more educated, and was a signal force in preparing the people for Christianity. Without it the Faith would not have been dominant.

As the product of the thinking of a race of poets and philosophers, whose nature responded gladly to all the divine beauty and order of the world and human life, there had to result a monotheism, in which the Divine was conceived as a single spiritual being, endowed with intelligence and will. Hellenism, however, was without that profound consciousness of the Infinite which characterized Hebraism, and had no apprehension of the truth that in his deepest nature man is like God. The intrepid intellect of the Greek had a clear conception of the shortcomings of humanity as well as of the limitations of life, but had not lost its joyous exuberance in the satisfactions of the world. To him the highest life was simply the expansion of the natural life, and he never got beyond the ideal of a perfect nature life. But gradually there was a marked emergence of the deeper conception of life, until it finally led to a complete transformation.

The preparation of Christianity in Greek philosophy runs from Thales to Plato and the subsequent Stoic school. A history of philosophy comprehending a comparison of the thought of all the philosophers of Greece would run over nearly the entire field of modern thinking, and would prove the breadth and intention of the Foundation. Before philosophy gave a support to life, the poets were the teachers of wisdom, the intermediaries between the old traditions and the future world of thought, and the Orphic and Pythagorean societies played a substantial part. Even in Homer, however, there are indications that the Greek religion must ultimately perish, though the contradictions of polytheism presented its defects to every thinker of Greece. In Aeschylus and Sophocles we find current religious and moral ideas so deepened, that an ethical monotheism resulted, though polytheism was never surrendered out of respect to popular faith.

So deeply inrooted were the concepts of many gods that four centuries after the birth of Christ the Roman world was loath to surrender them, and we find a Hypatia, the most intellectual woman in the fifth century, bowing before a statue of Athene. In Sophocles we find the conception of a divine law of justice operating in man as the law of his own reason. Euripides divorces morality from religion, but Plato and Aristotle restore the broken harmony to a higher conception of the divine nature. By a natural development of Greek thought Plato is led to maintain a spiritual monotheism, a revolt from the pictorial representations of the attributes of divinity, to a God as dwelling in a transcendent region beyond the actual world.

These elements exerted a far reaching influence, and prepared the world, in a measure at least, to give respectful attention to Paul the Apostle, during his memorable visit to that ancient center of culture, in which literature, science, the arts, and philosophy, were equally developed. A large part of St. Paul's activities are centered in Greece and thereabouts. The Greece of the period had not lost its intellectual ascendancy, though it ought not to be judged from the prejudiced statements of Roman writers, nor entirely by reference to the standard of their great forerunners. They never sank to such a depth of degradation as did the Romans of the imperial times, and in Europe the struggles of the Achæan league show that a value was set on manly virtue. After this the Greeks became the educators of the Romans, whose upper classes resorted to the university at Athens. Philosophy still continued to be pursued with eagerness by the Greeks, since in it they hoped to find the groundwork of justice and truth. Though centuries elapsed since the Age of Pericles, the outlines were still the same. Considering the length of time it is surprising that the change was not complete. The finer qualities were only dormant, and required only the regenerating influence of Christianity. It was ready for the inspiration of Paul.

The new religion began to produce a marked effect on

Greek society. It quickened their conscience, elevated their views of life, and put new energy into their character. The domestic relations were purified, and it encouraged the habit of social discussion and intercourse in public. The land of Hellas was completely regenerated under its influence, and its new accession of force made Greece a living influence once more.

It was at Athens, to such a people, brilliant, versatile, inquiring, that Paul addressed the famous invocation to the assembly on Mars Hill. Originality was a distinguishing trait of the Greeks. All the products of the Greek mind, whether in government, art, literature, or in whatever province of human activity, bear an individual stamp. When we leave Asiatic ground and find ourselves with the Greeks, we find ourselves in a new atmosphere. In the broad sense of the term a spirit of humanity pervades their life, and a regard for reason and measure made them peculiarly good subjects for Paul's hortation. The great variety of the spiritual gifts of the people, the severest formulae of science, the loftiest flights of imagination, the keenest wit, were capable of expression in their language, which was without a rival in flexibility and symmetry, in perfection of sound. The versatile Greeks developed the civil polity, the artistic discernment, and the complex social life, which make them the principal source of modern culture. That Hellenism is one of the foundations of Christianity is attested by every philosopher of religion. It was Hellenism that prepared the way in an intellectual sense for the structure of Christianity.

The Greeks were the first to investigate rationally the causes of things, and to try to comprehend the world as a complete system. The Ionian School attempted to derive all things from one principle, and among these are Thales of Miletus, Anaximander, and the physicist Anaximenes. This school developed in that of the Eleatics, who reached after the eternal and the infinite. Pythagoras had as his prime object discipline of character. He was sparing in his habits, promoted an earnest culture, in which music

was prominent, and gave rise to a mystical school, in which moral reform and religious feeling were connected with an ascetic method of living. At the head of Greek philosophers is the illustrious name of Socrates, whose disciples, especially Plato, touched the very acme of speculative thought and religious feeling, as permitted to those who came before Christ. We may ignore the Sophists and the Cynics at present, as also the nobler philosophy of the Stoics and Epicureans. These do not solve the problem of the connection of the moral freedom of man and his dependence on God. The Logos conception in Philo differs from the Stoic thought of the active, divine reason in the world, but he combined Platonic thought with Stoic and Biblical tradition. He merely approaches the theology of John and stands on the threshold of Christianity. But Philo's philosophy was a Greek development which led the way to John. An evolution is thus readily apparent.

The Acts of the Apostles, Chapter 17, gives a striking account of Paul's stay at Athens, the intellectual center of the Roman province of Achaia, as Corinth was the center of the life of trade and commerce. The meaning of the inscription on the altar *To the Unknown God* has been frequently discussed. We are not certain how much has been reported of the actual speech. The Epicureans and the Stoics mocked, but yet with the intellectual curiosity of Greeks, were willing to listen and learn, saying,

"May we know what this new doctrine, whereof thou speakest, is?"

For thou bringest certain strange things to our ears; we would know wherefore what these things mean."

And it is remarked that the Athenians and those who were in Athens, "spent their time in nothing else, but either to tell, or to hear some new thing." But the idea of resurrection did not seem to take root, and it appears that to all outward appearance and results that Paul's visit to Athens was a failure. The Athenian did not then perceive the need of a great moral reformation, which Christianity presupposes. For them it had merely an intel-

lectual interest, and the students and professors of the university city found a complicated system more attractive. Paul cared little for the procrastinators and mockers who thronged Athens, for the seed sown was destined to larger results. Later the educated Greek mind took hold of Christianity, when more complex theological elements were added to it. "So Paul departed from among them," having made a few converts. The meager account of Athens is however altogether disproportionate to its importance in the scheme of things.

It must be remembered that Paul was not a solitary evangelist, but the commanding officer of a large circle of missionaries. It is through his labors chiefly that the expansion of Christianity among the Gentiles of Europe is due. No single person could have performed such active missionary work; but it was mainly through him that it was diffused through the chief cities of the empire. The subsequent rapid growth would have been impossible had the world not been prepared by the teachings of the early Greeks. In following Paul, while giving due credit to his missionaries, we pursue a genuine historic lead as of the very founders, without being lead astray by other developments. It is Paul's labors that give full significance to the early ages, though the work of the churches must be taken into account. And it is in his theology that future Christendom must be based, as it ever has been. It was he who predicted that the churches were exposed to false teaching and unholy living, and that Christianity had to defend itself against the world's attack, in order to remain true to purity and a lofty moral ideal. Thus the meager appeal made to the philosophers of Athens was of the highest value, for it presented aspects of truth which were to be of the greatest importance in the future conflict between paganism and the new creed. It is a model of construction and breadth of thought, and contains every element which is found in his writings and that of the fathers. He affirms the oneness of God and the brotherhood of man.

In the struggles of to-day, in which old foundations

have been shaken and new ones established, nothing unsound has been found in these cardinal doctrines, even while there is in the genuine Christian development a natural tradition of life from generation to generation. The new life overflows its limitations, in ideal aspiration, in the dream of genius. The growth of the seed, which goes on at all times, is towards a glorious harvest.

Altoona, Pa.

ARTICLE III.

THE BIBLE, A DIVINE REVELATION.

(An Outline of the Doctrine).

BY PROFESSOR J. A. SINGMASTER.

The existence of the absolute Person, whom we call God, can not reasonably be doubted in view of the overwhelming evidence in its favor. The question naturally arises, Has God spoken? Has he revealed Himself? A common reply is that He certainly has spoken through creation and thus revealed His wisdom and power. Another reply goes farther and says that He reveals Himself through His providence in caring for His creatures. But these answers are evasive. Has God spoken in a supernatural way? Has He revealed His purpose concerning man?

The Christian declares that God has spoken as man to man, that He has in this or that way impressed the human mind with a knowledge of religious truth, and that the record of these revelations is found in the Bible. This brings the matter before us in a concrete manner. Is the Bible a revelation of God? Was it given to the world by men to whom God spoke?

Before considering the evidence concerning the Bible as a divine revelation it is well to inquire into the question of the possibility and probability of such a revelation. These form what has been called the Presumptive Evidence of a divine revelation. After the establishment of this, the consideration of the Positive Evidence will follow.

THE PRESUMPTIVE EVIDENCE.

1. *The Possibility of a Divine Revelation.*

The ground of possibility is found in Personality. All of our reasoning concerning ourselves assures us that man is a person, endowed with intelligence, self-consci-

ousness, and self-determination. Finite personality has its origin in self-existent personality, which is nothing else than God. And when we remember that God is an infinite, absolute Person, we can no longer doubt that He is capable of making Himself known to His rational creatures, whom He has endowed with like personality.

While this is generally acknowledged, objection is made on the ground of the transcendence of God. It is alleged that the finite is incapable of receiving or comprehending the Infinite. But this misses the point. We argue only that God is not the slave of His own absoluteness. Indeed, it seems that He would not be God if He were not able to make intelligent creatures understand Him in the measure of their capacity.

2. *The Probability of a Divine Revelation.*

Man's need of God is self-evident. Even in a state of holiness man is dependent. He needs guidance and instruction. That man is capable of doing the best possible without divine help is hardly credible, and surely contrary to experience.

If we believe that man has fallen and has to a large degree lost fellowship with the Creator, his need of divine compassion and help becomes plain. He is a poor lost sheep, exposed to danger on all sides, and needs the care of the shepherd.

God's love for man must be real and infinitely deeper than the love of a mother for her child. All human love is but the reflection of the divine. God can not be conceived of as lacking an attribute which is esteemed highest in His creature. God is love. He loves man, even at his worst. Man's peril must move the heart of God.

If amongst men it is monstrous for a father to refuse to speak to his son, it can not be true that the great All-Father will refuse to speak in an intelligible way to His child made in His own image. The probability is a thousand to one that He will speak.

POSITIVE EVIDENCE OF DIVINE REVELATION.

The probability of a divine revelation has been fairly

well established. That such a revelation has actually been made is claimed for the Bible, which therefore must be put upon the witness-stand.

1. *The Bible as a Book.*

The word bible comes from the Greek *biblion*, plural *biblia*, meaning books or scrolls. The word *biblion* comes from *byblus*, the name of the Egyptian reed or *papyrus*, out of which paper was first made and from which it took its name. The ancient writings were made on papyrus and later on parchment. The Bible is a collection of ancient scriptures consisting of sixty-six books, written by more than forty authors, during fifteen centuries, in different lands and in several languages. In some way they have been brought together and form the little library called the Canon of Scripture, in two chief parts, the Old Testament and the New.

These Scriptures are very ancient as can be shown by quotations from the writings of men who lived about two-thousand years ago, as well as by evidences derived from the Scriptures themselves. The New Testament can be traced to the beginning of the Christian era and the Old Testament to centuries earlier. This is the Book for which extraordinary claims are made.

2. *The Bible as an Influence.*

The Scriptures are more widely read than any other book. The learned and the unlearned alike find a delight in their perusal, and they are listened to with profound reverence as they are read and expounded week after week. Millions confess that these Scriptures have given them the true explanation of themselves, and have inspired them to lead better lives. There can be no denying that the Bible has an energy and vitality which are unaffected by time, distance or translation, and that it has profoundly influenced the human race for good. This is the volume which challenges the attention of all thoughtful people. To account for its existence is our task.

3. *The Bible Its Own Witness.*

The Bible must justify itself if it would be accepted.

It must be self-evidencing. Not what men say about it, but what it says itself must be the final argument. Its history, its vast circulation, its blessed influence form a strong presumption in its favor, but it must submit to rigid examination. Careful investigation yields evidence like the following:

1). Its Authenticity.

The Bible professes to be a record of facts. If these alleged facts can be authenticated it should be accepted. Let us investigate briefly the N. T. and its authors.

(1) They record their personal observations and experience or that of men whom they knew.

(2) The events recorded were in the main public and were witnessed by many persons.

(3) Their statements are confirmed by contemporaneous history and by a verification of their allusions to geography, political conditions and the manners and customs of the people.

(4) The variation in the narrative shows an absence of collusion.

(5) Their willingness to undergo martyrdom in defence of what they wrote proves their sincerity.

(6) The present existence of Christianity, which is in harmony with the New Testament Scriptures and which alone explains its origin and character is incontrovertible evidence that the Scriptures are a record of facts.

2). Its Miracles.

Among the facts recorded and authenticated by reliable witnesses are various miracles, which stamp the Bible as supernatural. The nature and function of miracles cannot be discussed now. Here we simply desire to affirm the general principle, acknowledged by all reasonable critics, that supernatural action for the good of man is entirely possible. That such action has taken place is clearly affirmed by the men to whom we are indebted for our information concerning Christ and the early history of Christianity.

According to any theory worth considering Christ is man but much more than man. He is divine. He came

into the world by the special act of God. He is a miracle. His resurrection is a miracle. The performance of miracles is entirely congruous with Christ's nature and purpose. To discredit miracles means not only the denial of the testimony of numerous honest men, but also the denial of the veracity, power and divinity of Jesus Christ. If the New Testament contained nothing more than the story of wonders, it might be rejected; but the miracles recorded are not mere wonders, but signs authenticating and illustrating the character and purpose of Jesus.

3). Its Ethics.

The acceptance of a book, doctrine or system, social or political, should be invariably conditioned upon its ethical character. Tried by this supreme test, the Bible transcends all other books. Its moral character, as it reaches its climax in the life and teachings of Jesus Christ, is without a flaw. It sets up a standard for purity, justice and mercy which must be regarded not only as ideal, but as practical.

The Bible reveals an ethical God, One who is holy and righteous, a Judge who always does what is right according to our highest moral conceptions. The God of the Bible loves His creatures. He is compassionate toward the erring, slow to anger and plenteous in mercy. He is unwilling that any should perish and provides a way of salvation. He carefully protects His honor with His justice, and requires conformity to law. The Ten Commandments, given in the Old Testament are the expression of abiding principles for the regulation of human conduct.

4). Its Unity.

There is a remarkable unity in the Bible, in spite of its diversity. While progress may be noted in the unfolding of truth from Genesis to Revelation there is a unity of thought and aim that can not be explained from a merely human standpoint. Its scenes are laid on the banks of the Euphrates, the Nile and the Jordan, in the deserts of Arabia and the rich vales of Palestine. Kings and peasants, plowmen and prophets, saints and sinners

have wrought upon it, each in his own way. Every form of literature from the bare chronicle to the lofty poetical and dramatic delineation of creation and judgment is found within its pages. It tells of the petty things of tent life and describes the migrations of millions, the rise and fall of empires. The past, the present and the future are comprehended in the sweep of its thought. The sixty-six books of the Bible are like the same number of instruments in an orchestra directed by a master mind. Who is the Master Mind if not the Omniscient?

The unifying spirit is found in Christ.

The historical Christ who appeared in Palentine and who is winning a world-empire is the secret of the unity of the Bible. He is its real content, its great theme. In Genesis He is the seed of the woman. In Exodus He is the paschal lamb. In Leviticus He is foreshadowed in type and symbol. Patriarch and prophet looked toward His coming, His kingdom was the hope of Israel. In the New Testament we have the record of His coming, of His life, His teachings, and His atoning death, of His Kingdom on earth and its consummation in heaven. Its connection with Christ gives the Bible its unity and continuity.

5). Its Reality.

The Bible impresses the reader with a sense of reality. As De Quincey has said, "The great ideas of the Bible protect themselves. The heavenly truths, by their own imperishableness, defeat the mortality of the languages with which for a moment they are associated."

This sense of reality is confirmed by the test of Christian experience. "If I am asked," says W. R. Smith, "why I receive the Scriptures as the Word of God and as the only perfect rule of faith and life, I answer with all the fathers of the Protestant Church, because the Bible is the only record of the redeeming love of God, because in the Bible alone I find God drawing near to man in Jesus Christ, and declaring to us in Him His will for our salvation. And this record I know to be true by the witness of the Holy Spirit in my heart, whereby I am as-

sured that none other than God Himself is able to speak such words to my soul." (Quoted in *Ency. of Religion & Ethics*, VII, 347).

4. *The Evidence of Prophecy.*

A prophet is a spokesman of God. His message may pertain to the present, the past or the future. He may be simply a preacher of a message well known but not heeded, or he may be the deliverer of a new message concerning existing conditions or concerning things to come. It is in the last sense that he will be considered here.

Prophecy then is the foretelling of events by divine inspiration. This definition is meant to exclude all predictions by human conjecture or prescience.

If it can be established that certain historic events were foretold by the prophets decades and even centuries before their occurrence, the conclusion must be inevitable that the prophets were men under supernatural influence. As there is abundant evidence that the Scriptures were extant long before the fulfillment of many of the prophecies, this argument for their authenticity is really irrefutable.

The Scriptures contain a chain of prophecies from Genesis to Revelation, beginning in the Garden of Eden and extending into eternity. The credibility of the sacred writers having been established, we might cite any prophecy even if its fulfillment is recorded in the Bible alone. We shall, however, pass by all but a few prophecies, and cite only those whose genuineness cannot be disputed, and whose clearness and magnitude are such as appeal to all.

1). Prophecies Referring to the Jews.

(1) Abraham. Gen. 12:1-3. "In thee shall all the families of the earth be blessed." The whole history of the Jewish people in its line of development of this promise can be understood only in its light. Nothing can be clearer than that it is having its fulfillment in Christ and Christianity.

(2) The Dispersion of the Jews. Deut. 28 & 29, reciting the curses and blessings at Ebal and Gerizim.

Hosea 9:17, "They shall be wanderers among the nations." Jer. 24:9,10 "Tossed to and fro among all the kingdoms of the earth for evil."

2). Those referring to the great empires of Daniel.

Dan. 2:31-45, Nebuchadnezzar's vision of the image. Chaps. 7, 8 & 9, Daniel's vision of the four empires: Babylonian, Medo-Persian, Greek and Roman. While there is some difference of opinion in reference to the date of composition and of interpretation, there is agreement as to the remarkable setting forth of great historic sequences.

3). Those referring to ancient cities.

(1). Babylon. This city was the metropolis of a vast empire and a city of great magnificence. Its overthrow and desolation seemed as impossible to its people as a like fate would to the inhabitants of London to-day. Yet Jeremiah said, "The wild beasts of the desert with the wolves shall dwell there." 50:39. "Thou shalt be desolate forever, saith Jehovah." "Babylon shall become heaps, a dwelling place for jackals, an astonishment, and a hissing without inhabitant." (51:26,37). Isaiah speaks in a similar strain (13:19-22). The striking fulfillment of these predictions is a matter of common knowledge.

(2). Ninevah. This was "an exceeding great city." Its destruction was foretold by Nahum (1:8, 9; 2:8-13; 3:17-10), and Zephaniah (2:13-15). It has shared the fate of Babylon.

(3). Tyre. This rich and flourishing city on the Mediterranean became very wicked, in consequence of which the prophets were commanded to foretell its destruction. Ezekiel 26:3, 5, "Thus saith the Lord Jehovah, Behold I am against thee, O Tyre, and will cause many nations to come against thee, as the sea causeth its waters to come up.*** She shall be a place for the spreading of nets. *** She shall become a spoil to the nations." "Nothing now remains of the strength and splendor of the island fortress, except that on a calm day one may look from a boat, and see in the water along the rocky shore great blocks of ancient breakwater and tumbled pillars of rose-colored granite." (Hastings).

(4). The Cities of the Seven Churches of Asia Minor. Rev. 1:2, 3. The Churches at Smyrna and at Philadelphia received God's commendation and are still flourishing, while Ephesus, Sardis and Laodicea are in ruins. Pegamos and Thyatira, praised in part, are still places of some consequence.

4). Those referring to Christ in the Old Testament.

(1). The time of His advent. Gen. 49:10.

(2). His birth-place. Micah 5:2.

(3). His mother. Is. 7:14.

(4). His office. Prophet, Deut. 18:15; Priest, Ps. 110:4; King, Zech. 9:9.

(5). His miracles. Is. 35:5, 6.

(6). His sufferings and death. Is. 53.

(7). His resurrection. Ps. 16:10.

There are indeed scores of references to Christ in the Old Testament all of which accurately describe Him or set forth His words, acts or experiences.

5). Those made by Christ Himself.

(1). His betrayal, condemnation and death. Matt. 16:21; 20:18; 19; 26:23, 31.

(2). His resurrection. Matt. 16:21.

(3). The descent of the Holy Spirit. Luke 24:49.

(4). The destruction of Jerusalem. Matt. 16:28; Mk. 13:2.

These examples of prophecy taken from both Testaments might be greatly multiplied, but they are sufficient to prove that the sacred writers must have been divinely endowed and that their record is true. Skepticism may pervert and garble, but candid minds will not deny the facts set forth, for they are undeniable. The whole fabric of Christianity rests upon the foundation of the apostles and of the prophets, who have spoken in the name of the Lord.

THE CANON OF SCRIPTURE.

We have hitherto assumed that the collection of writings called the Bible was made by competent authority

under special divine guidance. While this general statement is undoubtedly correct, its specific proof in all its bearings is not by any means simple.

1. *The History of the Canon.*

1). The Canon is a term applied to the sacred writings, ordinarily known as the Bible. The word canon is derived probably from the Hebrew word "kane," meaning reed, or cane. The transition to walking stick and measuring stick or rule was easy. Hence the word canon means rule or standard, and finally a list or collection of writings that have been approved by the rule or that measure up to the standard.

2). The Old Testament Canon must necessarily have been slowly and gradually formed. Modern critics place its completion near the beginning of the Christian era. The very existence, however, of sacred writings suggest that there must have been very early groupings of books.

The Pentateuch was evidently the starting point. Ezra recognized these books as sacred. (Neh. 8). Then it was but natural that to this group should be added another group, namely, the prophetic writings. Thus we have "the Law and the Prophets." Finally, the miscellaneous sacred-writings were added to these, under the name of Hagiographa. The Old Testament Canon was practically completed a century before Christ, though the canonical character of at least Ecclesiastes and the Song of Solomon was a matter of dispute as late as A. D. 70. That the canon was substantially settled in its present form before the birth of Christ is evident from Josephus, who mentions 22 books, corresponding with the 39 in the Old Testament.

3). The New Testament Canon. The Old Testament was the Bible of the first Christians. They had no other Scriptures at the beginning. In course of time, however, Christian writings were associated with the ancient Bible. The epistles to the Churches would naturally be cherished, and later, when eye-witnesses had disappeared, the gospels now committed to writing would be added. And thus gradually the New Testament Canon

was formed. There is abundant evidence from the writings of friends and foes that the Canon was practically settled by the close of the second century, though there was some dispute about several books; but by the close of the fourth century the doubts concerning the disputed books had been settled.

4). In the Reformation the canonicity of several books was questioned by Luther on the ground that they bore no evidence convincing to experience, or that they did not teach the doctrine of justification by faith. He was on his guard against Romish errors and was, therefore, somewhat one-sided. The Formula of Concord recognizes the existing canon.

5). Even at present the canonicity of Second Peter is disputed, not on the ground of its teachings so much as of its genuineness. The Church, however, accepts all the books of the Canon as authentic. While theoretically the Canon is always open, practically it is closed. It is conceivable, but hardly probable, that hidden away in some obscure monastery or elsewhere, other writings of apostolic authorship may still exist and that they will in time be brought to light and find their way into the Canon. But we may rest assured that the character of the Canon will never be disturbed by any additions. After these long years there is no prospect that any of its present books will be eliminated.

6). To the devout student of the Canon, especially of the New Testament, it is wonderful that out of the vast number of writings of the apostolic age no unworthy book crept into the Canon and no worthy book was excluded.

This fact seems plainly to indicate that the Christian consciousness of the early Church was keenly alive to what was of God and edifying to the believer.

2. *The Test of Canonicity.*

Upon what grounds were the various books admitted to the Canon and by whom? In reference to the authority of any body to pronounce upon the canonicity of the books it may be remarked that it was rather the consensus of the Church at large than the decrees of councils

which settled the matter. Formal ecclesiastical action followed rather than created Christian consciousness concerning the canonicity of the books.

In reference to the Old Testament the acceptance of the existing canon by Christ and his apostles must be final to us. His endorsement of "the Scriptures" leaves us in no doubt as to the fitness of the books to be in the Canon. His fine spiritual discernment would have detected and rejected any unworthy book. His quotations from every part of the Old Testament are an approval of the collection made by the fathers long before.

In regard to the New Testament the problem is somewhat different from that of the Old Testament, for we have no Arbiter like Christ to decide for us. It is necessary therefore, to seek for some general principles by which to test the claims of canonicity. The Reformers, emancipated from the mere external authority of the Church, were compelled to take up anew the question of the Canon, for the Roman Catholic Church based some of its doctrines (purgatory) upon the Apocrypha. Luther found his test of canonicity in the witness to Christ, and particularly to the doctrine of justification by faith. Calvin made the appeal of a book to spiritual experience the test. These are comparatively fair tests if impartially applied. But the tests proposed by Dods and Bruce are broader, and were no doubt practically applied to the formation of the Canon. These tests are: (1) Congruity with the main end of revelation, and (2) Antiquity or direct historical connection with the revelation of God in history.

Congruity naturally embraces the testimony to Christ and the appeal to Christian experience. Historical connection with the Apostles makes such writings apostolic.

3. *Non-canonical Books.*

Various spurious books and others of a lower standard than the canonical books have in the past been thought worthy of a place in the Bible. In the Septuagint fourteen books appear which are not found in the Hebrew Canon, but which were admitted into the Vulgate and are

still printed in many of the German versions, but rarely in the English. They are known as the Apocrypha, which means "hidden." Cranmer thought they were so called because they were not read publicly but secretly.

The Protestant Church repudiates their canonicity, though several bodies still authorize readings from them. They are denied a place in the Canon because (1) they are not found in the Hebrew, (2) they are not quoted in the New Testament, (3) they are not accurate historically (4) they are in some parts superstitious and trivial.

The Old Testament Apocrypha, however, is by no means useless, for its allusions, language and doctrine throw light upon the age in which it was written.

4. *The Bible a Divine Revelation.*

1). Its Nature.

The chief characteristic of a canonical book is that it was given somehow under divine influence. When, therefore, the Bible is spoken of as a revelation of God we mean that it is the record of the disclosures made by God as well as the record of His providence in history, especially in the line of His chosen people. Naturally such a record would include some things purely incidental and of minor importance, which should not be magnified. Moreover, the divine disclosures would be adapted to the age and the circumstances of those to whom they came. It is sure that the Bible glows with clearer light with succeeding generations.

2). Its purpose.

In order to understand the Bible as a revelation, its main purpose must be kept in view. That purpose is evidently redemptive in character. The Bible, it is true, starts with creation, but it is not the creation of the physical universe that is contemplative so much as that of man, happy in the presence of his Maker and his beautiful environment. The sad story of his fall follows, and then through centuries the effort of God to save mankind fills the record from Genesis to Revelation. The hope of a Messiah lights up the dark pages of Israelitish history in the Old Testament and the glory of the realized hope the pages of the New Testament.

3). Its Intrepretation.

Read in the light of the cross of Calvary much of the mystery of the Bible vanishes. The shortcomings of patriarchs, prophets and apostles no longer astonish us, when we remember that God took men as they were, and made them the vehicles of His abounding grace in appointing them to pass the illuminating torch from hand to hand and from generation to generation.

5. *The Bible the Product of Inspiration.*

1). The Recorders.

We have spoken of the Bible as the record of the disclosures and providences of God. But clearly God did not make the record Himself. It was made by men, of whom some received the message from God directly, and others received it indirectly. Paul often records revelations made to him, while Luke records those made to others, from whom he received them. Sometimes the recorder received directly and indirectly different parts of his record. Moses must have used traditions or writings as well as personal revelations in the records which he made.

2). Their Qualifications.

The capacity to receive a divine message is inherent in the human spirit, otherwise there could be no real religion. The power, however, to apprehend a revelation must come from a special quickening of the spirit of man by God who is Spirit. Hence, we need not look for any mechanical method in the reception or the recording of the revelations of God; but we are ready to accept the Scripture which declares that the prophets spoke as they were moved by the Holy Spirit. 2 Pet. 1:21. This action or energy of God on the human spirit is called inspiration. It is usually exercised upon devout persons engaged in prayer or meditation. For instance while certain prophets and teachers at Antioch were ministering to the Lord the Holy Spirit gave them a certain commission. Acts 13:2. The word inspiration occurs but once in the New Testament as an adjective "inspired." 2 Tim.

3:16, "Every Scripture inspired of God." The idea of inspiration, however, is expressed in many passages.

3). The Inspiration of the Old Testament.

Concerning the Old Testament it may be said that the writers claim inspiration whenever they declared "Thus saith the Lord." Amos 3:7, 8. The prophecies rest upon the presumption of inspiration. The apostles testified to the inspiration of the Old Testament. 2 Tim. 3:16. In 2 Pet. 1:21, we read "For no prophecy ever came by the will of man; but men spake from God being moved by the Holy Spirit." "Moved" is literally "borne along." Christ evidently teaches the same truth when he declares (Matt. 5:17) "Think not that I am come to destroy the law and the prophets." In His conversation with the disciples on the way to Emmaus He reproves them for being slow to believe all that the prophets had spoken. And he makes allusion to "all Scriptures" of the Old Testament. Luke 24:25-27. He also declares in John 10:35, "The Scripture cannot be broken." These testimonies undeniably indicate the belief of the prophets, of apostles and of Christ Himself that the Old Testament is inspired.

4). The Inspiration of the New Testament.

The same line of argument may be applied to the New Testament. Jesus promised His disciples the Holy Spirit, who should guide them into all truth. He would even inspire them to make proper answer before the authorities. Matt. 10:19, 20. Paul (Gal. 1:11, 12) declares that the gospel which he preached came to him not from man "but through the revelation of Jesus Christ." Peter puts the writings of Paul on an equality with the "other Scriptures," Old Testament 2 Pet. 3:15, 16. Even when Paul disclaims inspiration in a few instances he actually affirms its existence. 1 Cor. 7:40.

The same proofs which establish the authenticity of the Scriptures are in force in respect to inspiration. The character and the contents of the Scripture preclude the possibility of imposture and deception.

5). Theories of Inspiration.

(1). Various theories of inspiration have been advocated. The most popular and fallacious of these is the dictation theory, which holds that the writer is merely an instrument which the Spirit uses as the player does the organ, or that he is merely the stenographer of God. The error is apparent from the fact that the individuality of the writer is nowhere suppressed. Peter, Paul and John each write in their own way, in their peculiar style and according to the measure of their knowledge and experience. It is also evident from the diverse reports which the apostles give of the Sermon on the Mount, the Lord's Prayer, the several miracles and discourses of Christ that they were not unconscious media for the Spirit. Moreover, it is clear from the manner in which the Old Testament is quoted in the New that verbal mechanical inspiration does not exist. Of the 275 quotations comparatively few are literal or exact, the purpose being to give the sense rather than the language.

Another startling fact contradicts the dictation theory, and that is the numerous various readings in the several manuscripts. While these do not vitiate the Scriptures in the least, they do show that God did not seem to care that every word as originally written should be miraculously preserved.

(2). If by the plenary theory is meant that every word of Scripture was suggested by immediate inspiration, then the same objections hold against it that are urged against the dictation theory. If, however, the theory means that the Bible is fully adequate for its redemptive mission then the plenary theory may be allowed.

(3). A dynamic theory has also been proposed. According to this inspiration extends only to the purely religious teachings of the Bible. If this means that the other alleged facts of the Bible are untrustworthy, the theory goes too far in the negative. If it means that the inspired writers were so intent upon the presentation of their spiritual message that they were somewhat indifferent as to externals the theory seems to have some ground.

(6). Definition of Inspiration.

Inspiration has been defined by some as the elevation and stimulation of mind regardless of the subject discussed. The great poets and orators are alleged to be inspired. The great hymn-writers and preachers, it is said, are only less inspired than the prophets and the apostles. In regard to the former it is plain that they were not inspired to perform the peculiar function of biblical writers, who were raised up to show the way of salvation. The latter would only claim that their inspiration came chiefly through a contemplation of the Bible.

The tentative definition of inspiration which is suggested by Professor Wood seems to be better than the foregoing theories: "Biblical inspiration is the personal influence of God who so guided all who took part in producing the Bible that they made a body of literature unique in religious value, and, so far as we can now see final in religious teaching." (See *A Tenable Theory of Inspiration*).

Whatever theory may be held in regard to the production of the Bible none can be true which fails to recognize the divine and the human elements in its composition. The abounding evidence of the supernatural dare not be ignored, for without it the Bible becomes utterly inexplicable.

6. *The Discrepancies in Scripture.*

1). Their existence.

The Bible is recognized by the orthodox Churches as the only infallible rule of faith and practice—the final arbiter in matters of doctrine and life. Those who deny the authority of the Bible declare that this attitude is unreasonable, because of the evident and acknowledged discrepancies in the Bible. These are pointed out and usually magnified out of all proportion. Some of them are really not discrepancies at all, as modern discoveries in Bible lands show. Others can be harmonized. But there are undoubtedly some which can only be explained by urging errors in copying manuscripts or allowing that the sacred writers themselves were in error.

As illustrations of such irreconcilable discrepancies may be mentioned the variation in the sum paid by David for Araunah's threshing floor. (Compare 2 Saml. 24:24 and 1 Chr. 21:24); the variation in the genealogies of Christ as given by Matthew and Luke; the title on the cross, as reported by the four evangelists; the several accounts of the resurrection; and the chronological errors in Stephen's address.

2). Their relation to faith.

Without attempting a reconciliation of apparent inconsistencies, it is to be remembered first of all that they do not in the least affect the moral or religious teaching of the Bible. They are entirely incidental and do not influence the purpose intended. Secondly, they do not vitiate the historicity of the record any more than the slight errors that may be found in any historical writing discredit its author. Thirdly literary inerrancy is not asserted when the infallibility of the Bible as a guide to faith is claimed. From a purely literary point of view the Bible may be inferior in style and language to Homer and Cicero. It was evidently not the intention of God to give mankind a book written by rhetoricians, historians, scientists or orators. He gave us a better Book which makes a universal appeal.

3). Their relation to faith.

No one ever became a Christian because of his belief that the Bible records a certain history of the Jews or contains a geography of Palestine or relates the story of the beginnings of Christianity. And no one will ever lose saving faith when he discovers trifling alleged errors in these records. It is utterly preposterous that one should give up Christ when he finds out that some one made a mistake in a date or in the price of property!

Faith rests upon a much more secure foundation than the inerrancy of memory, of transcribers, of translators and of printers. It rests upon a personal experience of the power of Christ to save the soul—an experience which finds its verification in every part of the Bible. "Amid all the controversies about the Bible and the attacks upon

it, the Christian heart may rest secure in this conviction, that the unique character and value of the Bible are as secure as the unique character and significance of the person of Christ." G. B. Stevens.

7. *The Authority of Scripture.*

1). Underestimated by liberal theology.

Modern liberal theology endeavors to displace the Bible as the chief authority in matters of religion, and endeavors to substitute for it something which it calls "experience," but which really is nothing but reason. It uses the word faith to signify something which is to test all teachings. As a fact this is not the nature and function of faith at all. This use of the term makes it equivalent to reason. Faith is confidence in God, awakened in the believer by the Holy Ghost. It does not judge anything. It receives and takes hold of. It is, therefore, absurd to speak of faith as a moral judgment. When it is alleged that Jesus commends Himself to our faith, the language is incoherent. In a real sense faith is the gift of God. Jesus lays hold on us.

It is asserted, as though a discovery had been made, that God alone is the final authority in religion. No one for a moment disputes this. But has God not revealed His authority in some tangible way? Has it not been proved to the satisfaction of millions that the Bible is the record of His revelation? And has not their religious experience been in entire accord with the Scriptures?

2). Sustained by valid argument.

Considerations like the following establish the authority of Scripture as final in matters of faith:

(1). The Bible is the only record of the birth, life, labors, death and teachings of Jesus Christ. This cannot be accidental; it is providential. It is inconceivable that God would be indifferent to the preservation of the story of the coming of His only-begotten and well beloved Son. Nor can we for a moment believe that the noble men who made the record were either deceived or deceivers. To affirm that we are not dependent upon the Bible for our religious light and life is purely gratuitous.

(2). The Bible is the record of the religious experience of the Christian community which lived in immediate touch with our Lord while He was on earth. Their experience in any other department of life would be taken without question as normative. Their claims to knowledge and illumination cannot be discredited. Under God they produced a book which has commended itself to the best of men through centuries to be exactly what it professes to be.

(3). It is the experience of multitudes living to-day that the Bible shows the way of salvation. They have put it to test and have never found it wanting. It is their united testimony that in proportion as they have conformed to its requirements they have found peace and happiness. Their experience, however, in no sense affected the reality of the Bible. It stands on its own intrinsic merits.

(4). The history of Christianity shows that the rise or the decline of true religion is always coincident with the acceptance or the rejection of the Bible as the book of God. In ancient Israel the discovery of the last oracles created a return to God. In the time of Luther the restoration of the Bible produced the Reformation. Renewed Bible-study always results in a genuine revival of religion.

(5). The Scriptures make an immediate appeal to man. They are the power of God unto Salvation to every one who believeth. Cold, critical analysis, untouched by spiritual sympathy cannot judge the Scriptures; they must be spiritually discerned. The experience of the humblest saint is more reliable as a value-judgment of the Bible than the learning of the worldly-wise.

(6). By analogy objective standards in religion are as imperatively demanded as measures, weights and laws in civil and social life. No one trusts his own judgment as to these things. These standards have been fixed not as arbitrary tests but as expressing what is just; and useful in daily life. The Bible is the religious standard approved beyond reasonable doubt by Jesus Christ and the

Holy Spirit. No individual can ignore a standard which has remained unchanged for centuries. The result of ignoring the Bible is vague subjectivism.

8. *The Use of Scripture in Theology.*

1). The Chief Source.

The Bible is the chief source of theology; it is a rich mine from which may be taken a wealth of information and inspiration. Every verse of the one-hundred and seventy-six composing the 119th Psalm is a glowing tribute to some phase of God's word—law, testimony, precepts, statutes, commandments, and ordinances. "Thy word" exclaims the psalmist, "is a lamp unto my feet, and a light unto my path." The theologian may sincerely adopt this language, for without the Bible he would be in the dark concerning the most vital questions which arise in the soul.

2). Its Rational Application.

The Bible must be used with reason. It is not a thesaurus of texts which can be strung together regardless of the context in which they stand. Care must be taken to give each Scripture its proper background. The author and his environment must be considered. The age in which he lived, the people to whom he spoke and his purpose must be taken into account. Moreover, deductions must be in harmony with "the analogy of faith"—with the general purpose and teaching of the Bible. It must be evident at a glance that while all Scripture is valuable, some parts are more so than others, and that our Master's own words stand highest of all. No text is to be discredited as teaching falsehood, but no text can be made to serve as proof of a doctrine simply because of a word which may suggest some relation.

Gettysburg, Pa.

ARTICLE IV.

SUGGESTIONS ON THE PSYCHOLOGY OF
PREACHING.

BY REV. ADAM STUMP, D.D.

Although Quintilian (40 B. C.) truly says that no man can be a perfect orator unless he is a good man [*Orator perfectus qui esse nisi vir bonus not potest*], a successful preacher must be more than a good man. Yea, he must be more than a talented man. If he depends upon his genius, upon inspiration instead of perfection, the quality of his career is soon told. His mission is to address audiences, and audiences are not impersonal entities but human beings that are to be controlled as fused units. The power of eloquence, as Cicero observes, lies in a three-fold purpose—"the first, that of conciliating my hearers; the second, that of instructing them; and the third, that of moving them." (De Oratore, XXIX).

Concerning our caption, it must be confessed that while it is not novel in other arts and branches of thought, it is new in the ministerial vocation. The older college-men were required to study mental science as a cultural discipline, but it did not dawn upon any one that it might possibly be useful in their calling. Nowadays we have reached a new view-point.

"Psychology is now regarded as the fundamental science, the science which must shape the methods of studying and teaching every other subject. Correct scientific knowledge of the mind and of its several modes of activity, together with the knowledge of the nervous system, is at the bottom of everything pertaining to methods and substance of educational work." (Dr. Bartholomew, in *Rel. Psy., to Music*, p. 11). This is also true of all public speaking on the platform, and no less of preaching, whether on the commons or in the pulpit. It is said that over the door of the temple of Apollo, at Delphi, were in-

scribed the words: Γνωθὶ Σεαυτόν—"Know Thyself." It seems reasonable to think that this should be the first lesson in the school of life for humanity to learn. Unfortunately it is the last. Our self can not be understood before we reach the years of consciousness. Alas, we begin our existence in unconscious life. Only in after-years do we arrive at the stage when we can practice that introspection which is the first step in psychology, when the morning-streaks of self knowledge begin to dawn. Yet, without knowing ourselves we never can know anyone else. Each one of us is a specimen of the race, and in spite of many differentiations, we all are alike in essence. We study species to understand genus, and study individuals to comprehend the species.

Years ago we began our lessons in psychology by immediately looking at the soul; now we approach it through the body. Then we started at the center; now we first preambulate along the periphery. In modern science physiology and biology come to the fore. No doubt the soul of man in its activities is very intimately associated with the functions of the body. But whether it is dependent upon a physical basis of life, or whether the body rests upon a psychical basis, still remains an unsolved problem to scientific speculation. For psychology is not yet an exact science. Some materialists go so far as to say, that there is no such thing as the soul, but only the active grey matter within the cortex of the brain. Since the soul does not yield itself to the investigator on the dissecting table; since it can not be weighed, measured, or classified in the laboratory, many think man is only a bundle of nerves. But we are still unashamed to believe that man's thoughts, feelings, and volitions are not the result of a little heat in protoplasm, or of chemical action in a cell, but of mind, and that this mind, otherwise called soul, is the primary, and not the secondary, force in our constitution. To aid us to grasp, not its essence, not what it is indeed, but some of its phenomena, let us here consider a definition of psychology. Says Prof. Angell, head of the department of psychology in the University of Chicago, in his text-book on the subject: "Psychology

is commonly defined as the science of consciousness. It is the business of a science systematically to describe and explain the phenomena with which it is engaged. Chemistry, physics, and the various branches of biology all attempt to deal in this manner with some special portion of the facts or processes of nature. Mental facts, or facts of consciousness, constitute the field of psychology."

It will be noticed that the new psychology no longer is considered in the light of the older teachers as "the science of the human soul." (Porter, *The Human Intellect*, p. 5). Only the mental life of man is noted. That which Christ had in view as more valuable than the whole world, modern science loses in the system of sensory and motor nerves, by means of which man communicates with his environment. However, it must be confessed that it is more correct to say that man is a soul, than to say that man has a soul. But that citadel, by whatever name called, we as preachers must take, or our work will all go for naught. We will only vainly beat the air, unless we capture the city of Man-soul, as described in Bunyan's *Holy War*. In order to do this we must either consciously, or unconsciously, employ the principles of psychology. However, it is not so much the armory that furnishes us with the weapons, as it is the school of strategy which imparts the method. It gives us no creed, no doctrine, no plan of redemption. It is agnostic even on the idea of immortality. It does not assert the continuance of consciousness after death. We know that Herbert Spencer, equally with Voltaire, took a leap into the dark on this subject, when he left the world. The best that psychology can say at the precipice at life's end is, "But in view of the *past* one would take a hazardous position who should assert that society as we now know it is the concluding stage." (Coe, *Psy. Rel.* p. 301).

But while we must go elsewhere for the substance and data of our teaching, the method is furnished by this science. Yet our helps here are few. Jesus and Socrates, the greatest teachers of the world, used these methods to perfection. But they have left us no analysis of their pedagogy. There are hundreds of treatises on the psy-

chology of religion; we do not know of one on the psychology of preaching. Prof. M. Reu, in his *Catechetics*, has a fine dissertation on epistemology and pedagogics, which is helpful, because, in principle, preaching and teaching are similar. Prof. Carl Stumpf, of Leipsic, has written two volumes on the Psychology of the Ear. The nearest specific work in our line is that of Prof. C. S. Gardner on *Psychology and Preaching*. Shephard's "Before an Audience" is helpful.

We have excellent schools of theology and chairs to teach reading and declamation, but there is need of specialists who can tell us how to preach, by understanding men and women through self-knowledge.

"By this knowledge of themselves, too", says Socrates, "they can form an opinion of other men, and, by their experience of the rest of mankind, obtain for themselves what is good, and guard against what is evil. But they who do not know themselves, but are deceived in their own powers, are in similar case to other men, and other human affairs, and neither understand what they require nor what they are doing, nor the characters of those with whom they connect themselves, but, being in error as to all these particulars, they fail to obtain what is good, and fall into evil." (*Memorabilia* IV:2; 24-27).

As remarked before, it is the citadel, the soul, or the man himself, the human being as a thinking, feeling, and volitional entity, or personal being, that we desire to win. That citadel has five and only five approaches. Outside of these five avenues, we butt our heads, and all other battering rams against an unyielding stone wall. Besides, as far as preaching is concerned, practically only two of these gates to the soul are assailable—the eye and the ear. Sight and sound, visional and audible sensations, open the way for us to the penetralia of man's inner life; and of these two the latter is the more easily approached. The minister in our country, who made the most effective use of psychology, was that prince of preachers, Henry Ward Beecher. In his Yale lectures he has given two chapters to the subject. In consonance with Dr. Hodge, in his great work on theology, wherein he claims that

God can not be understood at all, except in terms of man, Beecher says: "We need to study human nature, in the first place, because it illustrates the divine nature, which we are to interpret to men. Divine attribute corresponds to our idea of human faculty. The terms are analogous. You can not interpret the divine except through some knowledge of human nature." (p. 82).

But Beecher has another end in view. As Pope declares in his famous concept:

"Know then thyself, presume not God to scan,
The proper study of mankind is man."

So the great pulpit orator further says:

"A man who would minister to a diseased body must have an accurate knowledge of the organs, and of the whole structure of the body, in a sanitary condition. We oblige our physicians to know anatomy and physiology. We oblige them to study morbid anatomy as well as normal conditions. We say that no man is prepared to practice without this knowledge, and the law interferes, or does as far as it can, to compel it. Now, shall a man know how to administer to that which is a thousand times more subtle and important than the body, and which is the exquisite blossom of the highest development and perfection of the human system, namely, the mind in its modern development—shall he assume to deal with that, and raise and stimulate it, being ignorant of its nature? A man may know the Bible from Genesis to Revelation, he may know every theological treatise from the day of Augustine to the day of Dr. Taylor, and if he does not understand human nature, he is not fit to preach." (p. 85).

Truly, as eloquently, spoken, and which means that the unpsychological preacher, as a thousand instances in history prove, is doomed to be a failure.

The mind, or soul, of man is a unit. No one of its faculties ever works alone. When one is active, all are active. We can not divide it into compartments, like a house. But for the sake of convenience and logical discussion, let us speak of it as intellect, sensibility, and will

—or thought, feeling, and volition. In other words, the citadel to be captured is a triangle, which will not have been taken before all of its three sides will have been carried.

One of the very first things that a preacher must gain is attention. He must first appeal to the eye. Except in the case of an audience of blind people, he must pass through the cynosure of scrutiny. To a modest man, especially a young one, this is an embarrassing moment. Much, of course, depends upon personality, and most of this is gift and only partially a matter of cultivation. But certainly, if the first visual impression is unfavorable, the battle will have a desultory start. Here good taste, common sense, and culture must be respected. An offense to the eye will soon close the gates of the ear to any message. Few of us realize the importance of looking into the faces of our auditors. To bury our own eyes in a manuscript, or to gaze at the ceiling or floor, to regard our audience as a cabbage-patch, as Luther advised Melancthon to do, is to encourage inattention. Here it is well to consider the opinion of a French philosopher, who said, a few years ago, that often the reason that people sleep in church is, because the minister keeps one position all through his discourse. He should move about and make some gestures like a skilful orator or actor. We know that a mesmerist secures his control over his subject by getting him to fix his attention solely upon one single object.

"Take your patient, sit in the most convenient manner possible opposite to him on a seat somewhat higher. First, require him to resign himself, to think of nothing, not to distract his mind. After matters are well adjusted, take his thumb between your fingers, and fix your eyes on him." * * * * "It is also useful, after making several of these passes, to point the fingers close to the patient's eyes, which procedure, in many cases, has more effect than the passes." (Coates' "How to Mesmerize," pp. 33, 37).

It is clear that a hypnotizer, who would move about

and gesticulate like Billy Sunday, could not put anybody into a state of hypnosis !

The prestidigitator teaches us the same lesson.

Howard Thurston, perhaps the greatest living American magician, writing in the *January American*, says :

"The first thing I do, when a man reaches the stage, is to shake hands with him, at the same time taking hold of his arm with a firm grip, so as to get his attention. Then perhaps I say to him: I am going to do so and so, and I want you to watch sharply and see if you can detect how it is done.

"Now a man with a vague, wandering sort of mind can not concentrate on anything. He can not even listen closely. Instead of following what I am saying, his thoughts go blundering around—and his eyes follow them. That is precisely what I do not want." (p. 164).

The object of both these practical artists is the same—absorbing attention. Without that each will fail in his art. The lesson they teach the public speaker is, that on the one hand, to keep the eye of the hearer fixed too long and too steadily on himself, is as fatal as, on the other, to secure no concentration of sight at all, and thus to allow the mind to go woolgathering in alien fields. Either case will spell defeat.

But bodily maneuvers are not the only means of holding an audience. They are, in fact, the least important factor in the process. The mental treatment of our theme of discourse is the more decisive influence. In this there must be progress and variety, or there will be only a sluggish interest in the hearer, or perhaps none at all. In this line Prof. Angell says:

"If we attend to a letter on this page, we shall find that we can only do this for a moment or two, unless we constantly observe something new about it. Otherwise we invariably find, either that the eye has moved away to something else, or that the mind has wandered off on to an entirely different subject. However constant the physical object may remain, to which we thus attend, we can only continue our attention to it, provided we continually see it in some fresh fashion; provided, that is to

say, that the *mental object* keeps changing. This seems to be a fundamental law of our mental life." (Psychology p. 93).

This means that a sermon, or address, that has neither beginning, middle, or end, like Emerson's essays, which read backwards as well as forwards, is going to have a dull reception. When the listener hears and sees no more of the theme, than its bare announcement; when the first proposition is hammered on all through the performance, like the regular tom-tom strokes of a child's stick on a toy drum; when there is no development from step to step in the treatment; when there is no logic, no illustration, no concrete idea, but one long continuous repetition of the same idea, the monotony of thought becomes the soporific of speech, and the audience falls asleep without the need of pillows. As the surveyor must not only lay a base-line, but move his triangulations through the land, so a public speaker must move forward toward a goal, if he would assure attention to his message.

There are also some physical conditions well worth our consideration. A stuffy unventilated room, in which the foul air is being breathed over and over again, a very cold or a very hot atmosphere, all conditions of this nature, which cause bodily discomfort, tend to make the nervous system unresponsive and the mind obtuse. Ill health, and previous loss of sleep, or rest, also are factors in the case. However, inasmuch as auditory attention is the chief kind to attain before an audience, let us next consider its various phases. Accepting its definition as "focalized consciousness," let us observe its three subdivisions. First of all there is compulsory or involuntary attention. An extreme case was that of Lorenza Dow who, preaching regularly once a year, under a large pine tree, in the South, on one occasion hired a young negro to climb on the tree, before the audience gathered, and at a given signal to blow a tin horn. The effect on the ignorant and nervous portion of the audience was almost tragical. They thought, as the preacher had intended, that it was Gabriel's trumpet they heard and that the end of the world had come. In this case the attention was

complete and intense, but how much good the moral lesson, which the preacher drew from it, did the excited hearers is a question. Of course, such tricks are the stock-in-trade of sensationalists, but anything so compelling is to be discouraged.

In every audience there are people in an abnormally nervous condition. Anything out of the ordinary, even certain tones of the voice, will irritate them. But whatever thus strongly arrests attention, whether pleasant or unpleasant, may defeat the purpose of the public speaker.

"Even if not unpleasant, such a striking mode of presentation, when very pronounced, may, though winning applause for the orator, divert attention from the subject-matter of his discourse; whereas his subject, his cause, the speaker and the preacher should strive always to keep in the focus of his hearers' consciousness." (Gardner, p. 171).

The second kind of attention is called voluntary, because it requires will-power to stir and keep it active. We know what it is, when we have to force ourselves to read a book, which has become dull to us. We recognize it, when we must coerce our minds to follow a speaker after he has fatigued them with his prolixity or wooden literary treatment. As soon as an audience is listening from a mere sense of duty, we are no longer master of the situation. A few veteran sermon-samplers, or a few habitual attendants, or a few half-pitiful friendly ears may be benefitted, by answering our appeal from a sense of obligation or sympathy. But children will not give us heed. The indifferentists on the outer edge of the auditorium, like Dr. Day's Bushmen, will not endure us long, but leave the room murmuring to their mates, "Too much palaver, too much palaver!"

However, our cause is too important to let it depend upon a constituency that must be spurred to listen to our message.

It is evident that voluntary attention is a habit of the student-disposition. An ardent learner wills to listen. "Evidently," says Angell, "this can only occur when we have developed intellectually to a sufficient degree to set

over against some momentary disposition, or action, a more or less definitely formed plan involving interests and purposes opposed to the present activities. When we say that by voluntary attention we force ourselves to attend to some particular object or idea, what we evidently mean is, that the mind in its entirety is brought to bear in suppressing certain disturbing objects or ideas, and in bringing to the front chosen ones." (Psy. p. 89).

But our regular audiences, as a rule, are too intelligent to be moved by compulsory, and not developed enough educationally to be persuaded by voluntary attention. Consequently the form we must seek is spontaneous attention. This is the ideal that is worthy of all effort and cost to the speaker. It is the free gift which every audience has given to all the orators from Demosthenes to Bryan, and to all the preachers from Paul to Jowett. It may seem a paradox to say that it is at the same time a reward and a gift. Yet such is the fact. We must earn it by hard study and the hearer renders it as freely as the fountain plays in the sun and exhibits its spray of rainbows to the delighted eye.

The audience enjoys as much pleasure in receiving as the speaker experiences in proclaiming his message. This means that it fixes its thought upon the object that is presented. There is in a company of people before a pulpit, or rostrum, no such thing as inattention. Their minds are concentrated upon something; but it may unfortunately not be the matter in hand. The eyes that are apparently gazing upon us may be full of day-dreams. In fact, they may not be seeing us at all; while the ears we imagine we are captivating are regaling themselves with the fancied music of sea-shells. Volumes could easily be written alone on this phase of psychology, but Gardner gives us the kernel of it when he says: "The object of such attention is not thrust into the focus by any strong or sudden appeal from without, nor brought and held there by an effort from within. Positively it may be described as a concentration of consciousness under the con-

trol of some inclination which for the time dominates the mind without any serious competition." (Psy. & Preach., p. 175-6). While it is not exercised without volition, it is for the most part generated by two conditions—that of interest in the hearer, and of variety of treatment by the speaker. In other words, there must be an appeal to the interests which the auditor already has in other subjects and the discourse must present something new or strange in illustration or argument. All of us can recall an orator who held us spellbound. We were so absorbed in what he was saying that we were not conscious of our surroundings. What was the secret of his influence over us? Perhaps we had studied botany. He spoke of the lilies of the field. Perhaps we had read ornithology. He drew lessons from the birds. We were pursuing nature studies. His address was spun with vines and adorned with flowers. We were alarmed at the growth of pacifism and treason in war. He was filled with the fire of patriotism.

But this was not all. Besides what we brought to the occasion, he employed such a variety of illustrations and treated his subject in such an original manner, that there was not a dull moment during his delivery. He not only stated that Esther went into the throne-room of Ahasuerus, but he described her entrance so vividly that we seemed to hear her footsteps upon the velvet carpet of the royal audience chamber.

"The fundamental and all-inclusive interest of life is adjustment, and hence the intrusion of a new object or situation into our experience, even though it may not connect itself with the specific purpose which is at the moment controlling conduct, will attract attention because it directly appeals to our interest which includes all others." (Gardner, p. 169).

One of the finest illustrations of spontaneous attention is found in Nathan's rebuke to his face of David's sin. As many instances in history prove, it is a dangerous task

for a prophet to reprove royalty. In going into the presence of the blood-guilty monarch with such a message he was taking his life in his hand. If at the first sight of the throne, he would have shouted, "You gory-handed adulterer!" his purpose would have been defeated and his influence forfeited. But what he said was this:

"There were two men in one city; the one rich, the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up; and it grew up together with him, and with his children; it did eat of his own morsel, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveler unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the way-faring man that was come to him, but took the poor man's lamb, and dressed it for the man that was come to him." (2 Sam. 12:1-4).

Several psychological principles are involved in this masterly sermon. It was addressed to a poet, who would aesthetically be charmed with its parabolic form. His interest as a former shepherd was excited by the pastoral picture of the beautiful little lamb. Every step of the pathetic narrative had a novel tone of its own. The sinner's will was captured and vanquished; he was at the mercy of his spiritual surgeon, and when the thrust of the knife came, "Thou art the man!" the awe-struck monarch fell upon his knees in contrition.

This leads us to discuss the use of mental images in the art of discourse. In the old psychologies there was no technical term for these mental phenomena. They were simply called by the general term of representations. Porter says, "The representative power may be defined in general, as the power to recall, represent, and reknow objects which have been previously known, or experienced in the soul." (Human Intellect, p. 248). Later psycholo-

gists define it as a conscious picture of a former experience. As Coleridge sings:

"My eyes make pictures when they are shut.
I see a fountain, large and fair,
A willow and a ruined hut."—(A Day Dream).

Or as Shelly warbles:

"Music, when soft voices die,
Vibrates in the memory;
Odors, when sweet violets sicken,
Live within the sense they quicken."

In other words these images are drawn from the whole environment and life-history of man, are the foundation of each human being's intellectual system, the essence of all philology, and the substance of all vocabulary. Each word of every language is an image, and this is the only medium with which we can address a human soul, or God himself.

Only so far as we can make ourselves understood by an audience can we benefit men and women, and all depends upon the symbols they can comprehend. What idea would an African get of the expression "an ice-cold heart?" What conception has an Eskimo of a scorching desert? Speak to the children of the Prairie of the Psalmist's beautiful outburst, "All my springs are in thee," and they will look blank; translate it, "All my fountains are in thee," and the light of understanding will shine in their eyes. The first they never saw; the second they have in the front yard. If Christ had spoken to the Jews in the literary imagery of Greece, He would not have impressed His gospel upon many minds even in more broadminded cosmopolitan Galilee. But as an oriental He used oriental types of speech, and as a wise teacher, not the Hebrew of the intellectuals, but the Aramaic dialect of the humbler classes. Hence the common people heard Him gladly, not only on account of what he said but also on account of the manner in which He said it.

When Paul making his defense before the council at Jerusalem, threw a firebrand between the Sadducees and

Pharisees, by crying out, "Touching the hope and the resurrection of the dead I am called in question" (Acts 23: 6), no one misunderstood him. He used a grey-old theological term, around which radiated certain fixed ideas *pro* and *con*. But when the same apostle, on Mars Hill, at Athens, discoursed to that occidental philosophical crowd of the resurrection of Jesus, his language was enigmatical. "It was a thing so remote from their apprehensions that they had no manner of conception of it; but understood him in quite another sense, as if he had declared to them two new deities, Jesus and Anastasis." (Archbishop Tillotson). This is the reason that he seemed to them to be a setterforth of a strange god and a strange goddess. Simple immortality they could have grasped, because some of their teachers had given them certain speculative ideas about it; but the vocabulary of Christian faith concerning the reanimation of a dead body was Choctaw to them. (Acts 17:18). Yet there are sermons preached to-day, professedly in the language of the listeners, which one could justly label "Manna." One can not say whether or not their authors understand them, but it is certain the people do not. Nevertheless such obscure preaching sometimes is pronounced "deep, profound," but it is the profundity of the mud-puddle. One can truly not see the bottom, but neither can one safely step into it.

One hearing Wesley for the first time in great surprise exclaimed, "Why I understood every word he said!" What a compliment! Hans and Gretchen, the servants at the church-door, carried away what Luther said to the scholars who were present in the front pews. Of course, it is not only the words, but also the thought that must be plain. But in order that we may reach this great virtue, we must not employ images which are utterly alien to our auditors. A boy nine years old, who loved me devotedly, when on his death-bed was told that I would baptize him, became hysterical, and to save him from spasms, I had to refuse to baptize him, because he had never seen anything called baptism, except an immersion, of which he

had a mortal horror. Had the unwise friends been quiet, he would have been as gentle as a lamb, while I put water on his head, as I did in a similar case, in the name of the Trinity.

Although psychologists make a distinction between feelings and emotions, in such a paper as this it must be ignored. However their importance in the art of persuading can hardly be overestimated. Feeling in a speaker is a fire that kindles a glow in the hearts of his hearers, and without such warmth no preacher ever is successful. It stands to reason, too, that an audience never is more moved than the speaker himself. The secret of exciting feelings, or emotion, was long ago given by Horace:

*Si vi me flere, dolendum est
Primum ipsi tibi."*

"If you wish me to weep, you must first mourn yourself."

Yet one of the curses of preaching is that often our own sensibilities will not respond and are not in harmony with the sentiment we are expressing. An actor, by a skilful use of the external manifestations of emotion, can thrill an audience, but we are not actors. Henry Ward Beecher goes so far as to say, that it is better to simulate feeling than to seem stolid. But, in the long run, a subtle telepathy will reveal such unreality and then the last case will be worse than the first was. Of course, mere emotion will not convert a soul any more than the heaving tides will shake the saltiness out of the ocean. Unless thought inspires feeling and leads to action, we are a sounding brass and a tinkling cymbal—without warmth as well as without love.

And one of the serious qualities of the emotions is that the same cause will gradually produce lessening effects. The first time one hears a description of the crucifixion, there may be a sobbing heart and a face diffused with tears; the tenth time it may be heard with dry eyes. This rule works both ways—with reference to sin, as well as

with reference to goodness. This truth is admirably stated by Pope in his essay on Man::

Vice is a monster of so horrid mein
As, to be hated, needs but to be seen;
Yet, seen too oft, familiar with her face,
We first endure, then pity, then embrace."

In consonance with this principle the old-time revival meetings with the death-bed stories associated with them have lost their power to stampede the emotions. We must depend upon the appeal of the truth itself, rather than upon any manner of presenting it. Yet, human nature remaining what it is, we will at our peril ignore the things that either win or repel those whom it is our mission to influence. Aesthetics, logic, argument, sarcasm, indignation, pathos, even humor, all have their uses in the pulpit, but the object of all public address is to induce action, and woe be to us when once the Divine Oracle says to us as it said to Ezekiel:

"And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not." (Ezek. 33:32).

The principles thus far hinted at are applicable in private as well as in public ministry. But it must be kept in mind that there must be a difference in the mode of application as between a solitary inquirer and an assembly. Jesus spoke differently to Nicodemus and the Woman at the Well from his discourse on the Mount and to the crowd at Capernaum, who came to receive another dole of the bread that perishes. Peter's great sermon at Pentecost had little resemblance in form to his address in the home of Cornelius. Quintilian says: "There would be no eloquence in the world, if we were to speak with only one person at a time." (I:2:31).

This fact suggests the idea of mass psychology. Mr. H. A. Gibbons, in January "Asia," (p. 5) says, "During the war and since, we have considered ignorance of other races one of the most serious defects of German character. But do not all nations fail in their appreciation of

the mass psychology of other nations?" True, and how many of us are defective in our knowledge of the collective psychology of our audiences? Commander Noel Davis, U. S. N., in the Feb. *Geographic*, (p. 115), says that, of five rows of mines laid in the North Sea barrage, the first three were densely, or closely, laid for the psychological reason that:

"Submarines, knowing the barrage was there, would prefer to risk crossing on the surface, even if they knew their chances were less." "This mighty belt of destruction," he declares, "had plucked from Germany her only hope of victory, because the crews of her submarines, after losing their comrades, who tried in vain to cross it, mutinied and refused to risk their lives in what appeared a certain death." (p. 105).

Gen. Foch, at the beginning of the World War, declared it would not be armament or strategy that would win it, but "Soul." We know the powerful use that is made of this subtle and insidious principle in a thousand forms of propaganda and advertizement. The term "psychologic moment" has become a very significant phrase. Less than other vocations can the ministry afford to be ignorant of mass psychology. Is the assembly we are about to address, fuse into unity, convince, and move into action, one of preachers, educators, merchants, or laborers? Is it rural or urban in character? Is it cultured or ignorant? Has it gathered for deliberation, instruction, or inspiration? Do we realize what its various groups want? Above all, do we have a conviction of what they really need? Unless we have some understanding in regard to these points, we will shoot our arrows at a venture and likely gain no objective.

Christ's parable of the sower reveals his knowledge of mass psychology. He never was deceived by a crowd. His newly appointed gossellers needed such a lesson to hearten them against discouragement. They might easily have supposed that such a good cause could not possibly fail but must necessarily always have an inevitable effect. But the Master dispelled their illusion by showing them that it was not chemical but mental factors with whom

they had to deal. The indifferent, the fickle, the double-minded, as well as the spiritually disposed would be elements in their audiences. The preacher's responsibility ceases with his fidelity to the seed of the word. He must sow it, but he can not compel a harvest. It grows and bears fruit only in the hearts in which the Spirit can fructify it. This is the meaning of the Parable of the Sower, which receives illustration in all climes and under all circumstances.

Though Jesus was more than a human being, and consequently spake as never mere man did, nevertheless He may be studied from the standpoint of a preacher. His doctrine gave offense to what psychology designates "the closed mind," but His method was according to that science, for he knew what was in man and how to reach his inner life. He played on human interests as on harp-strings. He knew in what image to clothe His message. He always spoke with earnest feeling and sometimes a tidal-wave of emotion swept over His soul. Yet He also could be gentle as a mother. He could breathe peace; He also could sound the clarion of war.

Godet draws attention to the Socratic mode of driving convictions into a mind which Christ employed at Simon's feast. That host had scruples against a once-miserable woman's demonstration of grateful love. "A certain lender," said the Master, "cancelled the debts of two borrowers—one, a bill of \$8.50, the other, one of \$85. Which one loved him most?" Simon answered, "He, I suppose, to whom he forgave most." *Ορθως ἐκρινας* replied the Guest. Under similar circumstances the great Greek used to say, *πανν ὀρθως ἐφης*—"thou hast altogether rightly spoken." The logic-chain was forged. The man was fast. He could either candidly surrender, or become impotently mad. That was all.

Psychology as a study in mental discipline has long been a part of every collegiate curriculum. However, but little real interest was taken in it, because it was not supposed to have a practical side. The teaching of it simply was a text-book affair, and after graduation never was seriously referred to, but was treated as one of the jocu-

lar reminiscences of college life. Now all this is changed. Psychological management of men has become quite a business asset. The cabinets and councils of government, especially the bureaucratic sort, both in Church and State, watch for psychologic moments and observe psychologic tendencies, as alertly as an astronomer watches for comets or a bacteriologist observes the culture of disease germs. The new religions of our times all can be explained on the principle of mental science. Joe Smith, Alexander Dowie, and Mrs. Eddy were masters in duping human nature. The whole fabric of revived spiritualism is the result of the as yet unknown laws of the sub-consciousness. It is because of the unexplored Luray Caves of the subliminary regions of the mind, that the subject seems to have an occult aspect. The subconscious, which really only is the unconscious, is voiced in the seance. The medium speaks, not the dead. All this scientific research will some day discover. In the meantime we do not need the corroborating testimony of the departed to assist us in our defense of or to strengthen our conviction in the doctrine of immortality. We have a surer word of prophecy on that subject than the ouija board.

But in the end, the phenomena of the subconscious, as far as they have been ascertained, promise encouragement to the ministry. It is certain that, while the human intellect is not always able to recall an acquired fact of knowledge, it never is able to forget any. Every item of knowledge draws a groove upon the tablet of memory, and as sure as a flooded stream pours its waters into dry old channels, so sure does the overflow of inner, hidden reservoirs of stored experience sometimes seek long-obscured grooves and come to light again. How often the delirious speak of things which their most intimate friends did not know the fever-tossed victim ever had heard or seen. People who, for half a century, had not spoken their childhood's tongue, in the hour of death again begin to speak in the language which their mothers taught them in their infancy. Why should it not be that the Gospel should be inscribed upon the heart as upon marble, so that it never could be erased again? And al-

though the lichens and the moss grow upon the tablet, or the weeds and brushwood cover it, and their owners lose all consciousness of the inscription—what if it remain, and its forgotten, but not erased lettering, be revealed by the light that shines in the death-valley from the presence of the Light of the World? Yes, there is undoubtedly more under the threshold of the temple than our philosophers have yet dreamed of, or our scientists discovered. We are confident our message, once heard, can not be forgotten. It is lodged in unseen treasuries as gold, and wherever it is, the Spirit can and will find it and bless it. Hence, at least its echoes will reach into the eternities and the true prophet will be free from blame.

York, Pa.

ARTICLE V.

CURRENT THEOLOGICAL THOUGHT.

I. IN ENGLISH. BY PROFESSOR J. A. SINGMASTER, D.D.

(From the April Quarterlies).

THE INJUSTICE OF ZIONISM.

"Reduced to its simplest terms, Zionism is an organized movement to make of Palestine (an Arab country) a Jewish state or commonwealth. Since at present there are about eighty thousand Jews among the seven hundred thousand inhabitants of the land, it is essential for the establishment of this Jewish national home that Jewish emigration to it be not only encouraged but fostered and subsidized by organizations outside of Palestine. Funds must be raised in Europe and America, and Jews must be sent back to their ancient heritage. When they arrive by the thousands and tens of thousands from all over the world—but chiefly from Rumania, Poland and Russia—then the work of Zionism will be to educate and weld these descendants of the twelve tribes into a unified whole which shall be the new Jewish nation." "To sum up the whole matter, Zionism does not offer a just settlement of the Palestine question; that can never be reached by hearing simply one party, whether it be Jewish, Christian, or Moslem. The fate of this country is not a matter for Zionism to settle, for it affects the whole world. Three great historic religions turn to this small land; for, though small, it is too large for any one race or religion to lay claim to it. If the Jews once fought for it, so did crusading Christians, and the soldiers of Saladin. It must be a land whose destiny is decided and whose future is won by its own people. It must be assisted to work out its own salvation; it should not be forced to accept a society, a culture, a government thrust upon it from without. Peace and justice are the great

desire of that land which itself has been the desire of all nations. Surely the world will see that peace and justice are granted her." Edward Bliss Reed in *The Yale Review*.

THE CAUSE OF ARMENIAN UNREST.

To sum up our present unrest, from a Christian point of view, the first cause of the world's troubles to-day in Russia, in France, in England, in America and in our populations, in all classes, in young and old, in corporate and individual activity is:

1. A misplaced social ideal. The Christian Social Ideal was given by our Saviour when He said: "Seek ye first the kingdom of God, and all these things shall be added unto you."

2. A failure to recognize on the part of rich and poor that the blessedness of life of the individual's method of getting the most out of his life does not depend on economics or business prosperity. "A man's life consisteth not in the abundance of the things he possesseth.

3. A failure on the part of the radicals to realize the colossal and irreplaceable treasures that we have inherited from past generations and a willingness to destroy the old, whether good or bad. Order, justice, knowledge, education, wealth, capital, all our institutions, stability of government and our liberties themselves have been toilfully and painfully built up by the struggles and victories of many previous generations. They are not the creations of a moment, but they can be destroyed in a moment.

4. A failure on the part of the conservatives to realize that a new order has actually come about and that traditional privileges and authority can no longer be justified or maintain themselves on the basis of the past. That new rights founded on justice must be recognized by those in power and new adjustments must be made. Otherwise it will be an unending battle of might on both sides, and the victory will be to the strongest and right and

civilization will disappear. The late Dr. T. E. Schmauk in *The Lutheran Church Review*.

THE CHRISTIAN CONCEPTION OF GOD.

Even without a supernatural revelation there is still that within man which cannot be permanently confined to the degradation into which he has fallen. Man's own intellectual and moral natures react against the follies of heathenism. That there is a God is a universal truth of human nature. It is only when the promptings of the higher portions of his nature are violently suppressed that he can reach any other conclusion. The testimony of travelers and explorers of the first rank to-day only confirms that of centuries before us. Wherever man exists there is in some form or other, and to some extent or other, the stretching forth of his heart towards the unknown God, as plants in a dark cellar send forth feeble shoots towards the faintest ray of life that pierces its gloom. The various arguments for the existence of a God, cosmological, teleological, ontological, moral and historical, are well known. Of these only the ontological has been found exclusively in Christian writers. Plato and Xenophon have both described Socrates as dwelling on some of their forms. That there is one true God can be known by Nature; but how He subsists, only by Christianity. Natural religion leads to the *that*; Christianity alone, to the *how*. Some suggestions that He subsists as love, may be found from Natural Religion; but there is no certainty until we come to Revelation, and what it means we cannot tell except in the light of the fullness of the Gospel of Christ. Dr. Henry E. Jacobs in *The Lutheran Church Review*.

THE FRAUDS OF SPIRITUALISM.

Mr. Joseph R. Rinn, a New York merchant, but also an expert conjurer, offers to contribute five thousand dollars to the Society, if the spiritualists will produce any evidence of "Survival" satisfying to a properly chosen committee. He was himself a member of the Society, a

close associate of Dr. Richard Hodgson, also a member, and a distinguished one. Mr. Rinn says he has a sealed letter from Hodgson written a few hours before his death, and offers another five thousand dollars to any one who can learn from the spirits its contents. By way of showing his faith by his works he publicly produced a message written on a slate from "Raymond" in the presence of a larger audience. The holder of the slate, a believer in the spirits, was blindfolded. The audience saw Rinn write the message with his great toe. In short, Faraday was wiser sixty years ago than Sir Oliver is now. The bubble will burst after a little. Mr. Rinn makes this interesting statement: "I am one of the oldest living men to-day that have been active in Psychical Research, starting in in 1885, and a co-worker with many of the ablest men in the Society for years. Not one particle of evidence exists worthy of the name, in support of either Spirit Communication, or Telepathy which so many think proven. I have offered rewards for years for proofs of telepathy, clairvoyance, and all the other occult claims made by believers, but nobody has ever been able to give the slightest reliable evidence in their support." "No real scientific investigations have ever been made by any of the so-called investigators with scientific names, as they were all easy marks for frauds." From an article on "Spiritist Theologians" by John Fox in *The Princeton Theological Review*.

COMMUNICATION WITH THE DEAD.

We are made suspicious by the exposed or confessed fraud that has attended spiritism. Mrs. Piper, who mystified Harvard, was afterward proved to be a fraud. The French mechanician, who built the concealed stairway for Madame Blavatsky in Madras, India, later betrayed her secrets. Palladina, who rang weird bells and filled the room with roses, was shown by Columbia University specialists to be a contortionist. A medium in Tennessee was convicted by Dr. R. N. Barrett of being nothing more than a mind reader. President G. Stanley

Hall, of Clarke University, has investigated all kinds of mediums and finds fraud and deception, conscious or sub-conscious, everywhere. A clairvoyant, who has abandoned his practice, tells Sir Oliver Lodge that the mediums are duping him. By the way, "Raymond" is the heart-throb of a broken-hearted father. One feels through the interviews that the wish is father to the thought, and the bereaved father hears what he wishes to hear. Sir Oliver has failed to cite any conspicuous cases which have been checked and verified with the scientific technique of a physicist. Is not spiritism explicable upon some such hypothesis as animal magnetism or telepathy? Where is the proof to an unbiased mind, that the communications come from spirits? If they do come from spirits, are they not evil spirits? Dr. Geo. W. McDaniel in *The Review and Expositor*.

THE LORD'S PRAYER.

In both the Old Testament and the New there is a climactic point, a passage, I mean, which epitomizes all the teaching of that section of our Bible that we should be eager to save it were all else to be destroyed. In the Old Testament it is the Ten Commandments, which form a foundation for civil society. Society would go to pieces were not the Ten Commandments understood and usually obeyed. In the New Testament it is the Lord's Prayer, which lays foundations for the harmonious inner life as the Ten Commandments do for the outer. Here speaks the aspiring spirit to its Maker. This is the love-song of the Christian world. Few precepts of our Master, I suppose, have been more widely observed than that we are to "pray in this manner." For most of us that day would lack something in which the Lord's Prayer had not been repeated. It fits all circumstances. It is the chant of the saint in his most exultant moments, his refuge and solace when most depressed. The poor sinner, who through walking in the ways of vice has almost lost the power of aspiration and can no longer formulate for himself his

better desires, finds in these sacred phrases his appropriate utterance.

Everywhere, indeed, the Prayer is used. And I believe we should be in error if we thought to disparage it by saying that for the most part it is repeated without our being distinctly aware of its meaning. In this I find no blame. It is a diseased and morbid condition of mind that seeks to be persistently conscious. Our home affections would not be the sweeteners of life that they are if we were asking ourselves perpetually "How much do I love these members of my household?" We preserve sanity best by taking our daily affections as matters of happy course. And just so it is in our ordinary repetitions of the Lord's Prayer. In the common use of it we rise into sacred atmosphere, where someone holier than we seems to be speaking for us. George Herbert Palmer in *The Harvard Theological Review*.

THE APOSTOLIC SUCCESSION.

Now, the Episcopal Church, contrary to popular belief, has no theory about the apostolic succession, or the historic episcopate, beyond the fact that it is the ancient method of preserving continuity of the Church and bestowing the gift of Pentecost, by which the Church is to be led into all truth. You cannot preserve any society, which has a gift and a message, without guaranteeing its continuous identity by some authorized form of installing officers and bestowing powers, and this must be done, in every case, by those officers who have the gift and the message to communicate. The question whether bishops were an apostolic order, or whether government by bishops is an essential part of the episcopal hierarchy, is a different and subsidiary question.

The essential things are (a) Was there a gift at Pentecost, called the gift of the Holy Ghost, which is essential to that unity of the spirit which the apostle recommends, and which is really the corporate unity of the society? and (b) Was the administration of the laying on of hands the means by which the various officers of the Church

were publicly set apart and designated? And has any one since had any authority to break the continuity by substituting some other principle?

The exercise of the episcopal authority in Dioceses is unquestionably a later growth, and not essential to the principle that the organization which Christ founded has continuously existed as the vessel in which certain sacred deposits have been kept, and that, notwithstanding its spots and wrinkles, it is the Church which Christ will present to the Father, without those spots and wrinkles which have disfigured it on earth. From an article on "The Policy of the Episcopal Church" by Bishop Irving P. Johnson, in *The American Journal of Theology*.

THE FEDERAL COUNCIL.

As the medium through which the Christian impulse to serve is to find most effective expression, the Federal Council does not regard itself as an organization unrelated to the Church. It does not stand apart from the churches. In them it lives, moves, and has its being. It is only the "sum of its parts." Its function is to "express the will of its constituent bodies, and not to legislate for them." It therefore does not create new agencies to do the work of the churches or of the denominations. Its policy is to use existing agencies, whether within denominational or interdenominational spheres. Its task is not so much to do things as to get the denominational bodies and the interdenominational movements to do the work of the churches in co-operation. "Here its function is not that of overseer and director, but that of an agency for the correlation and the co-ordination of existing forces and organizations, and so far as it may be permitted, it is to recommend, give guidance, and point out the way." From an article on "Church-Union Movements in America" by Peter G. Mode in *The American Journal of Theology*.

CURRENT THEOLOGICAL THOUGHT.

II. IN GERMAN. BY PROFESSOR J. L. NEVE, D.D.

(A Remarkable Publication by Dr. Theodore Kaftan.)

The bishop ("Generalsuperintendent"), now "Emeritus," of Schleswig, Dr. Kaftan, has published a pamphlet of unusual interest at this time. It appeared immediately upon the downfall of Germany with the title "Was Nun?" (What Now?). (Doerffling und Franke, Leipzig, 1919. Price Mark 3.85 plus "Valutazuschlag.") It has three parts. The first is very brief, covering four pages only, and bears the heading "The hard blow" (Der grosse Schlag). It shows how little the German people had been expecting what came in the days of the armistice. This introductory chapter is a master-piece of dramatic description.

Then follows a long chapter with the heading, "Wie kam das so?" in which the author, a keen and an independent thinker, tries to account for the downfall of the country of which Schleswig was a part. He investigates the question of "right," of right according to Christian ethics and of guilt according to God's revealed law. It is the moral earnestness and the willingness to admit Germany's guilt, irrespective of sin and guilt on the part of its opponents, that makes this pamphlet so interesting.

Dr. Kaftan starts out with a severe arraignment of the former German government for breaking the treaty with regard to Belgium. He discredits altogether the consequent endeavors to prove that Belgium, in its understanding with England, had abandoned its neutrality, and he ends with the declaration: "We broke into Belgium simply because we believed that in this way we could dispose of France in four weeks." In this connection, as again and again in his discourses, he accuses the government and the general staff with having ignored the "imponderables," in this case the moral law, as a telling factor in the conflict. (It contrasts strongly with the first

book of Professor Muensterberg at Harvard on the world war, in which he argued that every action of a nation, dictated by necessity, is morally right.) Referring to what is frequently heard, namely that diplomats and generals cannot be classed and judged "as pupils of a Sunday School," Bishop Kaftan drives home the lesson by saying: "In our indemnity to Belgium, which we shall have to pay for many years, we will atone for the mistake of the diplomats and the general staff in regarding themselves exempt from the moral law."

In the course of his conscientious investigation he characterizes the politics of Germany since Bismark's time as too much a politics of force ("Gewaltpolitik"). He sees the elements of it in the U-Boat war; in the introduction of poisonous gases; in the refusal of Ludendorff to make concessions at a time when this was demanded by many in Germany and also in Austria; earlier in the politics of Prussia in the dealing with Denmark (1864) and in the annexations of 1866; with France in 1871 when not only the actually German, but also the French districts of Elsas-Lorain were annexed; in the attitude of Germany on the problems before the Hague Tribunal; in Germany's naval program under von Buelow and von Tirpitz, which was for offensive instead of for purely defensive purposes. "Foolish," Kaftan calls it, because there was no prospect that Germany, without allies, would ever arrive at a real mastery of the sea. It was "Gewaltpolitik" everywhere! The influence of ideas upon world-affairs, here the element of good will among nations (again the "imponderables"!) was too much ignored in the politics of the arising Germany.

Dr. Kaftan is far from admitting that there has been no sinning on the part of Germany's enemies. He mentions instances but he dismisses this matter, because he wants to testify to his own people of a guilt which they must realize.

Next he asks whether Germany bears the responsibility for this world war, as it is charged by her enemies. He admits that there was a war party in Germany, but insists that it was a minority and that it did not control

the government. Yet he confesses that there is much in the negotiations between the powers in those days of July 1914, also in the attitude of the German government, that he cannot understand, and as one nervously searching for truth he hurls question after question. He finds comfort in the note of Bethmann Holweg to Austria: "While we are willing to fulfill our duties as an ally yet we must decline, by having our counsels ignored, to be drawn into a world war through Austria-Hungary," and then he insists that Russia's hasty mobilization was in reality the immediate cause for the outbreak of the horrible conflict. But then he says that the finding of the *immediate* cause settles nothing in the discussion of responsibility for the war, because the real causes of this great catastrophe are to be sought far back of those closing days of July 1914, namely, in the conflicting interests of the powers, especially of Europe, which were racing with ever increasing armaments for the markets of the world. But this conception of general responsibility does not keep the author from preferring severe charges against his own nation as we have seen. He sees a fatal mistake in Germany (under von Buelow) declining, about the beginning of the century, the overtures of England which, feeling the need of an ally on the continent, sought an understanding with Germany regarding colonial and world-market questions. He speaks respectfully of America and of President Wilson in discussing America's entrance into the war, calling attention to the fact that even as late as January 22, 1917, Wilson spoke before Congress for "a peace without victory." He insists that it was the ordering of the unrestricted U-Boat war and the ignoring of America that "torpedoed the German empire."

In the third section of the book, headed by the question "Was nun?", Dr. Kaftan insists that there is no hope for the recovery of Germany as a nation except through a thorough moral regeneration. He sees the chief trouble of Germany in her yielding to practical materialism. A regeneration is needed that will show itself in the life of the nation as a whole. Sin must again be taken as real "depravity," as the "radical evil," not merely in the mean-

ing of Kant, but in that of Augustine and Luther. Dr. Kaftan deplores that so large an element of the educated among the German people have been exalting the technical sciences and realism and have lost the appreciation of idealism and the "imponderables." It must be learned again that science can not solve the highest problems of man's existence and relation to God and eternity. Germany also needs a return from intellectualism. In her schools she has permitted the old, good pedagogy of Luther, so important in the training of character, to degenerate into didacticism and a mere drill of the intellect. The press also is in need of regeneration; the good and conservative writers are to be supported against those whose influence is pernicious.

Dr. Kaftan then goes on to show how that regeneration must manifest itself (1) in the congregation of Christians, (2) in the life of the State, and (3) in the relations to other nationalities.

In the breakdown of the State Church he sees a divine judgment on an unnatural and ungodly alliance. He warns the new statesmen not again to use the Church for political ends. But neither does he advocate a Free Church after the pattern of America. A free church (Freikirche) is to him "ultima ratio," a last resort in case the real plan should fail. He wants a People's Church (Volkskirche), that is, all willing to remain in the Church are to be considered church members, and the support of the church is to be raised by a tax levied upon all who do not refuse to be taxed for this object, the State aiding the Church in levying and collecting the tax. Then the author takes up the problem of religious instruction, and here he demands for the public school confessional teaching. This can be defended only on the basis that, in Germany, given communities represent almost exclusively one confession. In case the anti-religious elements should succeed in forcing a school without confessional instruction (Simultanschule) then Dr. Kaftan regards it as the sacred duty of the Church to arrange for an independent confessional parish school. The diaconate for men and women, always a powerful influence in Germany

and a prominent part of the Inner Mission system, is to be strengthened. Evangelization of those that have drifted from the Church, and the cultivation of Christian fellowship for believers is urged. The author even urges a training of the Christian people with regard to the problems of politics involving religious and moral questions. Here the Christian press is to be used.

Dr. Kaftan next deals with reconstruction in the State. In words of deep melancholy he compares the mutilated Germany of the present with that of the past, but he admonishes his readers not to lose courage but to consider how much is left of the Fatherland and how much there is to enjoy. Here he uses language, which for description and power of appeal and depth of soul, must be read in the original to be appreciated. Very interesting is what the author has to say on the change of government in Germany. He praises the idea of self-determination, but denies that in the adoption of the republic the German people has determined itself; the republic, he says, was forced upon the people by the social revolution which took the nation by surprise. He is opposed to a constitutional monarchy, such as Germany had under the Hohenzollerns. The government of Germany, he tells us, must never again be placed in the hands of one individual, no matter how talented he may be. A constitutional monarchy like Germany had, under the lead of Prussia, rests upon militarism and bureaucracy (red tapeism) and must never again return. Yet Dr. Kaftan hopes that with the awakening of the German people from its present state of socialistic intoxication it will decide for a "parliamentary" monarchy after the fashion of England. He says: "We will all fare better under the continuous government of a prince than under a changing presidency....because the interest of the prince is identified with the whole of the nation while the president of a republic is identified with his party." This does not ring true to a real democracy. A government like that of England will always be, more or less, an oligarchy. Yet Dr. Kaftan wants no change from the present form of government in Germany by revolution. However if a re-

turn to the ideal monarchy, as he conceives it, does not come by real self-determination in the orderly way of vote it must not come at all. On pp. 62 ff. the author discusses the problem of the representation in democracy and the elective franchise. He defends *universal* suffrage, but does not favor an *equal* suffrage irrespective of conditions. In the *organism of all interests* in the nation (not of the Junkers only, neither of the "workmen and soldiers" only) he sees the true basis for suffrage; in the indiscriminate "equal" vote of all, he sees the misconception of the nation as a heap of sand. When the ignorant is placed on a level with the intelligent, the thriftless with the industrious, the property-holder with him who owns nothing, the author sees the doors opened for the influence of money and demagogery. But Dr. Kaftan's ideals have not been realized in the new German constitution. He is pessimistic in regard to a fundamental correction and, therefore, suggests as correctives of unwise measures, resulting from the popular vote, a double house of government (as in England and in America) and also the referendum.

We shall close with a brief review of Dr. Kaftan's views on the present Germany's relation to other nations. He agrees with the idea of the self-determination and self-government of the small nations. In this he sees a divinely given right that should never have been ignored by the larger nations, and therefore he cannot see that it should be denied Ireland, India, Egypt and that Elsass-Lorain should go back to France without self-determination by vote. He calls it insane and brutal to force the life of one nation upon another. Austria had no right and Germany had no right in aiding Austria to force Bosnia away from Servia. But the difficulty is with regard to the boundary States where different nationalities will always mingle. Here the principle of self-determination can not always help out. The author lays down this principle as ethnically incontestable: In ethnically mixed boundary territories the ruling nation must respect the minority's right in language, custom and civilization, to which the minority must respond with real loyalty to the

government under which it is living. Thus Dr. Kaftan, then bishop of Northern Schleswig, wrote before the war in his "Untericht im Christentum." We pass by his very instructive discussion of right and wrong in the cession of Northern Schleswig to Denmark, of Posen, etc., to Poland and of Elsas-Lorain to France. He asks whether there is a future for the vanquished Germany. His answer is: Not if the German people refuse to return to God and Christ. A continuation in the religious laxity that has marked the history of German civilization during the last fifty years, he warns, will send the nation still further downward. But in the event of a return to religion, what may the future of Germany be? His answer is: Pan-Germanism is buried once for all, and this, he says, is not to be regretted, because "Weltmacht" is ethically wrong—for Germany as much as for England. He adds: And history has proved that Germany, at least when under the leadership of Prussia, had not the faculty of governing other nationalities. Prussia had not the gift of reconciling and winning a conquered people, a faculty which the English seem to have. Again Dr. Kaftan asks: Has Germany a future? and he answers: God could not use the German people in the state of mind in which it was. It is now in the furnace of His judgments for recasting. On the result of this process depends Germany's future as a nation. Its development along militaristic lines came through Prussia, the first military power of the world, the schoolmaster of all nations. In everything that can be managed in military fashion, our author asserts, Prussia has shown a remarkable ability; but wherever the Germans departed from military ideas, other parts of Germany surpassed Prussia; for instance, Saxony (Leipzig) in education, Bavaria (Munich) in art. The wealth of Germany, Dr. Kaftan remarks, lies in the remarkable variety of the gifts of its constituents. He suggests that it may be one of the tasks of Germany to develop for the world a workable socialism. And certainly in the field of science and art Germany, without claiming a monopoly, will render its contribution to the civilization of the world. Further, he thinks, that in co-

operation with others it will be the task of German theologians, by continuous hard thinking and investigation, to digest (*verarbeiten*) the problems of modern theology, separating gold from dross, and to present what is undeniably truth to the Church of the future. We refer to what we wrote in the January number of the *QUARTERLY* on the "modern positive school" of which Dr. Kaftan is a prominent representative (p. 124). But this task, he tells us, is only a part of a far greater task. It includes the whole higher life of humanity. The undeniable truths of the exact sciences are to be found and to be recognized, and at the same time the highest problems of human existence in the field of conflicting world-views are to be investigated. Here the defenders of the Gospel and the representatives of German idealism are allies in a great struggle for a Christian world-view. Here is a field where the German people have not a monopoly but nevertheless a special calling. And this genuinely German ideal, the author remarks, towers high above the Prussian ideal. On the economic situation this pamphlet, written before the conclusion of the Versailles peace treaty, says very little, except that it admits that there is a time of extreme poverty ("*Verelendung*") before the new Germany.

ARTICLE VI.

REVIEW OF RECENT LITERATURE.

GEORGE H. DORAN COMPANY, NEW YORK.

The Menace of Immorality in Church and State. By Rev. John Roach Straton, D.D., Pastor Calvary Baptist Church, New York City. 12mo. Cloth binding. 253 pages.

This is the voice of a new Daniel come to judgment. Indeed, none of the old Hebrew prophets ever uttered a more severe indictment of his age and people, or a sharper and more insistent call to repentance and amendment of life. In a sub-title this series of sermons by Dr. Straton is called "Messages of Wrath and Judgment", and they deserve the title. They are simply terrific. The saddest thing about it is that there is only too much reason to fear that they are fully justified by the facts with which they deal. It may be that occasionally Dr. Straton is led into some extravagance of statement by his burning zeal for the truth and for righteousness, and his fiery vehemence in the denunciation of sin and impurity in high places and in low places, and also by his hot indignation against the churches and the ministry because of their failure to utter the warnings and rebukes that are deserved, and their tendency to prophesy smooth things when they ought to be wailing out the lament of Jonah in the streets of our modern Ninevehs, "Yet forty days and Nineveh shall be destroyed."

For example, in his "Introductory Message" he says, "The trouble to-day with many of our churches is that we take up so much time defending our denominational trenches from each other that we have but little strength left to turn and fight the devil who is assailing us all from the flank and rear." This might have been true a century, or even a half century ago, but there is little justification for such a charge against the church and ministry of to-day. The tendency now is all the other way, to ignore differences of doctrine and practice, to break down all middle walls of distinction and to minify the importance of holding fast to the faith as it was once delivered to the saints. The Dr. is far nearer the truth when he says a little later, "Many preachers to-day have surrendered to the demand for 'smooth things.' For two generations, now, German materialistic and rationalistic

philosophy has misled the theological thinking of our seminaries. The pulpits of our land, therefore, are occupied often by animated question marks rather than by fearless prophets of God. These dear brethren, in the pride of their rationalism and the exuberance of their surface optimism, are preaching a milk and water theology, when they have any theology at all. They are trying to heal the awful cancer of human sin with soothing syrup. They are sprinkling cologne water upon the putrid iniquities of a rebellious race!" Even this is too sweeping to be true. It would be easy to point to other similar cases. But where there is so much that is true and admirable it seems very ungracious to find fault, and we are not disposed to do so. We are far more inclined to commend and to praise.

The situation is certainly bad enough, and the need for plain speaking, such as we have in these sermons, or addresses, is real and pressing. It is refreshing, indeed, to find a man who is ready to speak out in such clarion tones and without any mincing of words, or any camouflaging of terms. It would be well if more pastors not only in New York, but in all our other great cities, and even in the smaller towns and in the villages and country, would lift up their voices and cry aloud, as does Dr. Straton, against the "flippant, pleasure-loving, Mammon-worshipping, Sabbath-breaking" spirit which seems to have seized our people all over the land, and to be sweeping them on towards a perfect riot of worldliness, and even worse. It is certainly important that all our people, and especially the membership of our Christian churches, should be reminded "that there is another standard—the standard of a pure church; the standard of a holy religion; the standard of a regenerate heart; the standard of victory over sin and the world, instead of weak-kneed and cowardly surrender to them."

Besides the "Frank Introductory Message" with which the book opens, there are fifteen sermons or addresses. They are on such subjects as "The Capture of Christian Churches by the World," "Slaves of Fashion: the Connection Between Women's Dress and Social Vice," "The Awful Corruption of the Modern Theater," "Dogs Versus Babies: The Shadow of a Great Sin," "The Scarlet Stain of Sexual Impurity," "The Re-establishment of a Right Home Life, the Mainstay of the Republic," "A Real Hell for Real Sinners," etc.

It is difficult to pick out a few sentences here and there that would give any fair idea of the trenchant style and the scorching condemnation of evil doing of every kind,

and of the follies of fashion that often lead to vice. Here are several extracts from the address on "Slaves of Fashion," which refer to the present extremes of women's dress that are calling forth so much criticism even from the secular press:

"At one time the skirts were so wide that two ladies filled a parlor, but anon the word was passed down the line from Paris, and the hobble skirt dawned upon us with the 'Standing Room Only' sign displayed. The public was much diverted with the changed steps of ladies as they tried to walk, and with their fantastic contortions in their efforts to get on street cars and climb stairs.

"Then, once more, the fashion masters cracked their whips, and the skirts were widened some, but at the same time the decree was sent forth that they should also be shortened, and the results were indeed startling. There followed an abbreviation of length that greatly gratified male curiosity with a display of color effects in shoes and hosiery that suggested at times glimpses of the Aurora Borealis!

"Then came the 'transparent skirt,' which was one of the most brazen bids that the devil ever made for the destruction of the modesty of American womanhood. And now, once more, in all its wierd wonder, we have in our midst the hobble skirt, so that the man of humorous tendency does not have to go to the playhouse for a good laugh. All he need do is to stand on the street corner and watch the procession.....

"Do the good women of to-day, who allow themselves to conform to the degenerate fashions that are imported from Paris, really know the harm they often do by their extreme and questionable styles of dress? If some of our ladies, when they attend the ball or theatre or walk the streets in garments that look as though they had been taken out of a nightmare, and so abbreviated as not decently to cover their forms, if some of the ladies thus attired could see the men turn to gaze at them, and could hear their remarks, they would understand the profound harm that they do by such thoughtlessness in the matter of dress. For the sake of being considered 'smart', they help to destroy man's respect and veneration for womanhood, and thus make it easier for men to surrender to their lower passions, and drift into sin. The slavish following of foreign fashions has been an ally of vice for years, in all our cities.

"Two friends some time ago were at the theater. As they looked across the expanse of gleaming shoulders,

breasts and arms, one said to the other: 'Jim, does not the Bible teach that after Adam and Eve ate the forbidden apple they knew that they were naked?' 'Yes,' replied the other, 'I think so.' 'Well then, Jim,' said the inquirer, 'from appearances here, don't you think it is about time to pass the apples again?'

JACOB A. CLUTZ.

A Better World. By Tyler Dennett. Pp. 173.

This book deals with present-day problems of a most pressing nature, such as the League of Nations, Christianity, Democracy and Internationalism, Non-Christian Races and the New Patriotism. It is full of facts which intelligent people should know. Its plea is for a better world through the acceptance and practice of the Gospel of Jesus Christ. It demands justice for all people, regardless of race, color or present condition. The non-Christian religions are in a state of decay. Islam has been shattered. Animistic faiths are puerile. Hinduism is disintegrating at the top and the bottom. The Chinese have strictly only a moral family code, and the Japanese have identified religion and their form of government. The Greek faith in Russia is dead. Romanism is discredited in many lands. Now is the time for Protestantism, which is, alas! "ignorant, indolent, divided, inarticulate," but it has true elements of power. The author is probably Unitarian in faith, for he denies the omniscience of Jesus.

J. A. SINGMASTER.

THE MACMILLAN COMPANY, NEW YORK.

A More Christian Industrial Order. By Henry Sloane Coffin. 12mo. Cloth binding. 86 pages. Price \$1.00.

Dr. Coffin has published several other volumes dealing with this same general subject. One of these was "Social Aspects of the Cross." Another was "The Ten Commandments, With a Christian Application to Present Conditions." More important, perhaps, than either of these was the volume containing his Yale lectures on the Lyman Beecher Foundation delivered two years ago, and published under the title, "In a Day of Social Rebuilding." The fine Christian spirit and the strong common sense displayed by Dr. Coffin in these other volumes have prepared his readers to give a hearty welcome to this new volume from his pen.

The general spirit and aim of this discussion are very well indicated in such sentences as these, from the "In-

roduction:" "If by a solution of the industrial question is meant a detailed plan for the organization of the world's work, we know from experience that we cannot expect such explicit guidance from Christ. Our Father shows His confidence in His sons and daughters, and educates us by making us in every century work out the Christian solution for our time.... But we believe that in the Spirit of Jesus we have a guide enabling us to think out what is our Father's mind for any situation, and we come with that Spirit's leading to the circumstances of our day, and ask what is our Christian duty as producers and consumers, as owners and investors, as employers and employees..... Christianity is not dynamite but leaven. We take the situations in which we find ourselves and seek to permeate them with the mind of Christ. We do not deal with the ideas of democracy as though democracy were the crowning divine arrangement of human history; but democracy is the issue which confronts us to-day. Our successors, a century or a half century hence, may face other aspects of the problem. We are not asking what is *the* Christian industrial order, and hoping to see and, if possible, establish the final economic organization of mankind. We are asking what the Spirit of Jesus would create out of the existing social system in order that we may be led into a more Christian social order. This is our task assigned us in our momentous day."

There are five chapters bearing the titles: "The Christian as Producer," "The Christian as Consumer," "The Christian as Owner," "The Christian as Investor," "The Christian as Employer and Employee." There is also a brief "Conclusion" on "Democracy and Faith."

These titles give a general idea of the scope of the discussion. The aim is practical rather than speculative. It is an honest and sincere attempt to apply the teachings of Jesus and the spirit of Christian service to all the perplexing problems which are now vexing society in this country and throughout the world, and out of which comes the social and industrial unrest that is threatening not only to disturb the public peace, but to destroy all property and to overturn the very foundations of civilization itself. If some effective remedy cannot be found, and that right speedily, it is altogether possible that the coming years may see a repetition in other lands of the recent terrible experience of Russia under Bolshevik rule.

Dr. Coffin, very justly, sees no solution for these prob-

lems in education or in legislation alone either separately or together. At best, they might furnish some temporary relief or amelioration of the evils complained of. But the roots of the evil, or the evil roots, will still remain, and the disease will be virulent as ever. Even if it should be repressed in one direction it will soon break out in some other direction, or in some new form, and the new eruption is likely to be all the more violent and dangerous just because of the temporary repression.

The only real and permanent solution is to be found in religion, and the only religion that has sufficient truth and vitality to accomplish the task is Christianity. Christianity can do its work only in proportion as its principles are really accepted as working principles, and are allowed to shape the characters, and govern the conduct, and rule the lives of at least those who profess it. The chief trouble with both the Church and the world today is that while Christianity has been widely accepted as a creed, it has never been really adopted as a rule of life by even a majority of those who call themselves Christians. The solution is there, but it has never been really tried. Let us now be honest and sincere. Let us ask what Jesus has to say on the problems that are before us. Let us ask what would be the Christian solution of them. Then let us be manly enough, and Christian enough to act accordingly, and to do all we can to induce other men to accept these principles and to act in accordance with them. This is the author's general thesis. A few extracts will illustrate his manner of presenting his argument.

From the chapter on "The Christian as Producer:" As Christians we are opposed to arrangements which prevent men and women from doing the utmost in their callings consistent with their health of mind and body. Christian democracy in industry cannot mean leveling down, retarding the speediest to the pace of the slowest, and limiting the vigorous to the capacities of the frail. That is to restrain God-given powers. In industry, as in other matters, 'we that are strong ought to bear the infirmities of the weak.' There should be fellowship in sharing the results of labor and generous treatment of the less capable but there is nothing Christian in confining the able within the limits of the feeble. The relation of pay to the quantity or quality of the work is another matter, and no Christian works primarily for what he makes in money; but every man must be free to give in service to the community as much as in him is.

"Christians as producers wish to put *themselves* into their work... The worker's interest and conscience must go into his task, whether that be writing a sermon or feeding a furnace..... It is plain that men's hearts are not in the enterprises of to-day; and the consequent production is often half, or considerably less than half, what it might be. Must we not look for solutions that will give men a feeling of proprietorship and obligation in their work, a voice in its control and a knowledge of its policies, with an appeal in it to their hearts to do their utmost for the service of the community?"

From the chapter on "The Christian as Employer and Employee:"

"No one can be content with the present situation in which employers and employed are drawn up in mutually suspicious and hostile camps, and the community suffers from an epidemic of wasteful and embittering strikes and lockouts, calling often for the armed intervention of police and troops. Thoughtful men realize the existing state of affairs cannot be indefinitely prolonged. Some cataclysm will occur, and by this time, God knows, we ought to appreciate what cataclysm means. As Christians we are confident that we possess the secret of avoiding such a disaster; we know that the situation can be entirely changed if we can induce men to adopt our spiritual principle... We are convinced that once the Christian mind dominates our industrial situation, methods of Christian adjustment will follow. We, therefore, try to face present conditions with the searching conscience of Christ.

"A first criticism of ourselves is with our attitude both as employers and employees towards the public; we are too generally competing for private gain instead of co-operating for public service..... We have to remind both that from the Christian standpoint they are fellow-servants of the community. And we cannot fail to be sympathetic with efforts made by the community to assert its right to be served, and to insist that employers and employed concern themselves primarily with meeting its needs, looking only for a compensation which the community considers a reasonable return for the services they render.

"Our next criticism has to do with the relation of employers and employed to each other... Both organize men for defense; both stress loyalty to the group; both tend to subordinate the individual's freedom and conscience to the group's will... But from a Christian point

of view both have the grave defect of being organized for conflict. They stimulate the combative and not the creative spirit. . . . And it is of vital moment that we Christians exercise our ministry of reconciliation in our industries to-day. . . . As followers of Jesus we believe in fellowship, in bringing representatives of seemingly hostile interests face to face, and keeping them in personal contact, in getting them to share responsibilities and to lose their selfishness in the more inclusive aim of the community's service."

JACOB A. CLUTZ.

The New Testament. Edited by R. G. Moulton, Professor Emeritus of Literary Theory and Interpretation. Cloth. Pp. 437. Price, \$2.25.

"The Modern Reader's Bible" has been before the public for twenty-five years and has been received with great favor by thousands of readers. Its distinguishing feature is the arrangement of the text in paragraphs without reference to the old divisions into verses, and also the presentation of the matter in literary form, so that quotations, letters, dialogues and poetry are at once distinguished by the arrangement and proper type. Thus, quotations from the Old Testament and citations of letters appear in italics, the striking sayings of Jesus in heavy-faced type, and poetry in verse form. In general, the text of "The Modern Reader's Bible" is that of the Revised Version.

The present volume, which is the first of a series covering the entire Bible, is intended particularly for "schools," from classes of young people to students at a university, as well as for Bible readers in general. The contemplated series, while conforming to the general principles of literary form followed in the earlier editions, differs from them in several particulars; first in order of the books, and especially in having a literary introduction to each of the several parts. These introductions are admirable in contents and style and will be read with much interest and profit by those who have failed hitherto in gaining a comprehensive view. Brief notes appear in an appendix. Their design is to anticipate difficulties that would likely occur to the reader. No effort is made to force "dogmatic" opinions.

The volume is arranged in three parts: I. The Acts and Words of Jesus; II. The Acts and Words of the Apostles, and, III. The Revelation.

The Gospels are presented in their entirety, but Acts

and the Epistles are abridged. It seems to us that the present volume will promote the reading of the Bible and invest it with new interest. No literary course in a university can be considered complete without it. Let us hope that many who will be attracted by the literary charm of the incomparable New Testament will find through it the Way of Life.

J. A. SINGMASTER.

THE METHODIST BOOK CONCERN, NEW YORK.

The Demand for Christ: Sermons and Addresses. By Bishop James W. Bashford. 12mo. Cloth. 238 pages. Price \$1.50 net.

This volume is somewhat of the nature of a memorial to the late Bishop Bashford of the Methodist Episcopal Church. The material for it was selected from manuscripts left by the Bishop, and edited by Dr. George R. Grose, President of DePauw University. It consists of twelve sermons and addresses on such subjects as "The Gospel and the Crisis," "America and World Democracy," "Christianity and Education," "Christ and Civilization," "The Reinforcement of Personality," "Christian Idealism," etc.

The title of the volume is explained by the editor in a brief paragraph in a "Foreword," in which he also describes the general character of the contents which are made up of "lectures to the students of Ohio Wesleyan University, Baccalaureates, and occasional addresses." He says, "The demand for Christ is the dominant thought not only of these sermons but of all Bishop Bashford's preaching. The trend of his thinking, the keenness of his spiritual insight, the sweep of his outlook, and the consuming passion of his life are revealed in these pages."

In glancing through the volume our attention was especially arrested by the following paragraph from the sermon on "Christian Unity," which was preached before the General Conference of the Methodist Episcopal Church in 1916. After having discussed Christ's desire for Christian unity, and the causes of division in the Christian Church, he proceeds to consider the cure of the divisions. Under this head he recognizes three principles; first, the recognition of our equality before God; second, the application of the law of love; and third, present action along practicable lines rather than indefinite waiting for impossible conditions. It is under this third principle that the paragraph referred to occurs. He

says, "Our Commission on Faith and Order is asking the churches what concessions in doctrine they can make for the sake of unity. The motive here is worthy of all praise, but I fear that the method is wrong. The method of mutual approach is not along doctrinal lines. The intellect discriminates, distinguishes one phase of truth from another, hence the intellect is always divisive in its tendency. Action calls for power; it feels the need of co-operation, hence action tends to union; labor seeks combinations; business tends towards trusts; war makes alliances a necessity. There is no present hope of the reunion of Christendom upon a credal basis. The Church must turn from speculation upon the basis of union, and enter upon her labor of Christianizing the world, must begin doing business for the kingdom, must engage in war against Satan; then, like John Wesley, she will speedily cry for a 'league offensive and defensive with every soldier of Jesus Christ.'"

There are some things in this deliverance well worth considering.

JACOB A. CLUTZ.

The Living Bread, and Other Communion Addresses. By Elmer Ellsworth Helms. 12mo. Cloth. 181 pages. Price \$1.00 net.

This is announced as "a book for pastors." They will no doubt find in it many suggestive themes and discussions, as well as texts, for use on Communion occasions and at the preparatory service. The table of contents gives forty titles, the first of which gives title to the volume. Lay Christians, men and women, will also find these addresses profitable reading when looking forward to the celebration of the Lord's Supper, or after returning from the service. Lutherans will miss the peculiar stress which we are accustomed to place on the doctrine of the "real presence" in the Lord's Supper, and the truly sacramental character of the feast. It is its memorial features that are mainly emphasized, but the spirit is devout, the style is impressive, and the whole impression is stimulating and uplifting. The Christ presented here is a real Christ. He is not merely a good man and a great teacher, or a martyr to the truth as he understood it. He is really the incarnate Son of God and the Savior of sinners, and he saves them, not by his doctrine or by his example, but by the sacrifice of himself on the cross. "The cross is not one of the incidents in the life of our Lord—

it is the incident. His death is not one item and fact in his earthly career—it is the fact. God could not ignore sin and be God. He could not ignore man and be God. He could not condone sin. He must condemn it. 'The wages of sin is death,' Even God cannot arbitrarily set aside those wages. The penalty must be paid by man or God. The cross is the only answer. He died that we might not die. He was made sin for us. . . . We live not because he lived, but because he died—the just for the unjust, the sinless for the sinful." (Page 86.)

JACOB A. CLUTZ.

JOHN LANE COMPANY, NEW YORK.

Forward, March! By Angela Morgan. 12mo. Cloth. 102 pages.

This is a book of verse, born of and dealing with the times in which we live. The title is taken from the first poem, which is a stirring appeal to the soldiers of the late war, and to all heroic and knightly men to continue the great fight for human betterment, after the conflicts on the fields of battle are over, by attacking the evils out of which war and all other crimes come, especially those great social wrongs which are a disgrace to our so-called Christian civilization. The first stanza is:

Yes, I believe in armies—
Beautiful, sun-bright armies,
Rising out of the ruins of war
As riseth the morning star;
Swift to the world's salvation,
Splendid, equipped and strong,
Not nation armed against nation,
But men arrayed against wrong,
Braving the perilous places
Where evil and war begin,
Where the deadliest woe of the race is—
Smiting the foe within.

Most of the poems are brief, many of them covering only a page, or even less. There are forty titles in the table of contents. Not all of them deal with war and strife between men and nations, or between classes, for supremacy, or even with the battle against wrong and injustice. Some are poems of sentiment, of love and friendship. One of them, on "God Prays," has been chosen as a prize-winner in the yearly contest of the Poetry Society of America, apparently after the lines were in

type for this volume. The announcement is made in a foot-note appended on page 99. The last one, with the title "Torch of the World," is dedicated "to President Wilson, Who Has Given a New Ideal to the Nations." The closing lines are:

O Country, whose noble confession
Hath given the voiceless a tongue,
Who hath sounded the doom of oppression
As far as thine armies are flung,
To the crippled and weak of the nations
Hast thou uttered the Master's decree,
And thy word, it hath set the foundations
Of that glorious kingdom to be.
Come swiftly, O wondrous to-morrow
That shall render to Justice a soul,
When the nations shall rise from their sorrow,
The sick and the helpless be whole.
Let us cry it aloud from the steeple,
Let us shout where the darkness is hurled,
"Lo, look to the light of the people,
America, Torch of the world!"

JACOB A. CLUTZ.

THE ABINGDON PRESS, NEW YORK.

A Bunch of Everlastings, Or Texts That Made History.

By F. W. Boreham. 12mo. 256 pages. Price \$1.75 net.

This prolific and popular writer of delightful essays shows a peculiar genius in the selection of the titles for his books, as well as in the striking freshness and beauty of his thought and expression. In evidence of this, just recall the titles of some of his previous publications, such as "Mushrooms on the Moor," "Mountains in the Mist," "Faces in the Fire," "The Luggage of Life," "The Silver Shadows," etc. It is not merely the trick of happy alliteration in these titles that catches the eye and the ear. It is far more their striking suggestiveness, the subtle appeal to the imagination, the bright and charming vistas of thought which they open up to the reader. We are irresistably attracted to follow them. And we are quite sure that no one who has once yielded to the charm will ever hesitate to follow the author's lead in each new volume that comes from the press. He will more likely be found watching eagerly for its appearance.

This latest book, however, is somewhat of a departure

from those that preceded, in that it is not a collection of essays, but "a volume of sermons." It is all the more welcome for this, not that we are tired of Dr. Boreham's essays, far from it, but because we are anxious to see whether this so charming preacher-essayist can be equally charming in the pulpit. It requires only a cursory examination of the book to convince us that he can. It sparkles with brilliant sentences and paragraphs giving voice to brilliant thought. It is full of interesting facts most interestingly stated. What a critic said last year of his essays is equally true of these sermons: "His writings flash and dazzle with striking epigrams, with illustrations that illustrate, with literary references that testify to wide reading of the best sort. There is a fund of clean, subtle humor; there are quick intellectual turns; unusual applications of unusual truths."

Even as a volume of sermons this collection has some unique features. One of them is the fact that the texts of each of the twenty-three sermons was chosen because it was the favorite text of some important character either in the Church or state, or in literature or reform. Thus, Thomas Chalmers' text was, "Believe on the Lord Jesus Christ and thou shalt be saved;" John Bunyan's was, "Him that cometh to Me, I will in no wise cast out;" Sir Walter Scott's, "Work while it is called To-day; for the night cometh, wherein no man can work;" Oliver Cromwell's "I can do all things through Christ that strengtheneth me;" William Wilberforce's "God be merciful to me a sinner;" John B. Gough's "He is able to save to the uttermost them that come unto God by Him;" David Livingstone's "Lo, I am with you alway, even unto the end of the world;" etc. Lutherans will be pleased to know that Brother Martin is not overlooked; how could he have been in such a company? He stands second in the list, and his "favorite text" is, as a matter of course, "The just shall live by faith."

The development of the sermons is as unique as the selection of the texts. Each text is treated from the standpoint of its relation to the Christian experience and the life and work of the person with whose name it is associated. For example, the sermon on Martin Luther's text opens with these striking sentences: "It goes without saying that the text that made Martin Luther made history with a vengeance. When, through its mystical but mighty ministry, Martin Luther entered into newness of life, the face of the world was changed. It was as though all the windows of Europe had been suddenly thrown open, and the sunshine came streaming in every-

where. The destinies of empires were turned that day into new channels." Then follows a graphic account of three experiences in the life of Luther in which this great text played a prominent part. The first of these was when he discovered, in the university library at Erfurt, the first complete copy of the Bible that he had ever seen. The second was during a severe illness suffered while he was a guest in the Benedictine Convent at Bologna. The third was his famous experience while climbing Pilate's Staircase on his knees, at Rome, in the hope of acquiring merit thereby.

With the coming of this text, the author says truly, "Luther passes from the realm of fear into the realm of faith. It is like passing from the rigors of an arctic night into the sunshine of a summer day; it is like passing from a crowded city slum into the fields where the daffodills dance and the linnets sing; it is like passing into a new world; it is like entering Paradise!"

It should be added yet, that this volume has been issued by Dr. Boreham as a grateful memorial in recognition of the twenty-fifth anniversary of his ordination to the ministry of the gospel. In a brief introductory note, written under date of March 15th, 1920, in Armadale, Melbourne, Australia, he says, "Five and twenty years ago to-night I was solemnly ordained a minister of the everlasting gospel. . . . Trembling under the consciousness of my boyish inexperience, and shuddering under the awful burden imposed upon me by the Ordination Charge, I felt that life had suddenly become tremendous. I was doing business in deep waters! As a recognition of the goodness and mercy that have followed me all the days of my ministerial life, I desire, with inexpressible thankfulness, to send forth this Bunch of Everlastings."

JACOB A. CLUTZ.

My Neighbor The Workingman. By James Roscoe Day, Chancellor of Syracuse University. 12mo. Cloth. 373 pages. Price \$2.50 net.

Chancellor Day has long been known as a vigorous thinker and writer. He usually has clear and strong convictions and he understands the art of giving them clear and strong expression. His readers may not always agree with him, indeed it is pretty sure that they will not, but they are not likely to be left in any doubt as to what he himself thinks, or where he stands. This is especially true of the present volume. It deals with

questions on which there is very wide difference of opinion, and not seldom very deep feeling and heated discussion. We have no doubt that Chancellor Day will be accused by those who differ with him of being prejudiced and one-sided, of being opposed to labor organizations and of misrepresenting them and their leaders, of favoring capital and excusing its tyranny and injustice, etc. It need hardly be said that he has no monopoly of invective, of lurid adjectives and of vivid description and fierce denunciation.

Indeed, we have already read one such review signed by Henry A. Atkinson, and published in *The Christian Work* for July 3rd. Mr. Atkinson calls the Chancellor "a man who has spent a long life behind the strong barred windows of privilege," and calls the book "a blunder considered from every standpoint." He declares that "there is a woeful lack of accuracy either through ignorance or malice in the definitions and descriptions of the present movements in the world of labor," and asserts that "hatred for Wilson, for Gompers, for anarchists, Bolsheviks and any other man who is not 'content' with his estate is promiscuously thrown into almost every chapter." He ends his review with this lament: "It is really very difficult to believe that this book was written in this present year of grace 1920. It might well be the translation of an old manuscript found in a dusty corner of some feudal castle of the middle ages. We are living in a new age and need light and help from every source on just such questions as these discussed in this book, but the light in the Chancellor's brain I fear is all darkness." To say the least, this is just as extreme and unfair as anything that Chancellor Day says in his book. Nothing is gained on either side by calling names. Denunciation is not argument, and the friends of labor, such as Mr. Atkinson, will make more progress if they will give good heed to such facts as are presented by writers like Chancellor Day, answer his arguments and show their fallacies if they are wrong, and set themselves to correcting the mistakes of labor where mistakes have been made, as he admits.

The volume is a discussion of present-day conditions and problems in the social and industrial world. The discussion is strong and trenchant. It is marked by Chancellor Day's well known characteristics. He lets us know exactly what he thinks. He does not hesitate to say what he thinks about the men who are raising all the racket and making all the trouble in the industrial world. He says just what he thinks is wrong with the

world, and just where he would find the remedy, and how he would apply it. We may not agree with him, but that does not seem greatly to concern him. He has had his say, and has done his duty, or what he evidently believes is his duty. No one will accuse him of insincerity, or of lacking the courage of his convictions.

As the title of the book suggests it is addressed especially to the workingmen of to-day. This does not mean that he has nothing to say about or to the employing class. He exposes the fallacies and rebukes the wrongs of capital as well as of labor. He evidently aims to give to each his portion in due season. If he seems partial, and to have more to say in condemnation of the workmen than of their employers, it is largely because he is speaking to the former rather than to the latter. His message is especially for organized labor, that is to those who belong to and are responsible for the policies of the various labor unions. They will of course disagree with much that he says, but it would be a good thing for them to read it at any rate. It would make them think, or ought to, and they need to do some pretty hard and pretty clear thinking, and to do it pretty soon, if they do not wish to lose very many of their best friends, and to forfeit many of the benefits which they have already gained by organization. It is certain that by their high-handed methods, by their unreasonable demands, and by their utter disregard of the interests and welfare of the general public, they have already largely forfeited the sympathy of the public which they formerly had in nearly all their contests with capital, and with the great corporations. It is not strange that many are beginning to fear that this modern Samson is ready to pull down the temple of our modern civilization not only on the heads of their traditional enemies, the capitalists, but on their own heads and on the heads of society generally, without ever stopping to consider how great sorrow and suffering may be involved for the whole world. It is certain also that a great multitude of the common people are thinking and feeling about these things very much as Chancellor Day seems to think and feel. He ought not to be considered the enemy of labor, therefore, if he speaks out clearly and strongly, not even if he is sometimes mistaken in his statements of fact, or is too severe in his condemnation of the things of which he complains. Let them correct his facts, and show where he is too severe, and we doubt not that he will be glad to accept the corrections.

The book has eighteen chapters. They deal with such subjects as the Workingman's unrest and with the evils

of unrestricted immigration, with the working man's "Fallacies," with his "Organization," with his "Strikes," his "Bad Example," his "Property," his "Advantages," his "Country," his "Patriotism," his "Walking Delegate," his "Freedom," his "Employer," his "Friends and Foes," his "Responsibility," and his "Future Wage." The author calls the workingman his "Neighbor" in no hypocritical or patronizing sense. He calls him neighbor because he has a neighborly feeling for him, and wishes him to reciprocate this feeling. He sees him being misled, as he thinks, by false advisers, and he hopes to arouse him to a sense of his danger and a realization of the mistakes that he is making. Even if he should be mistaken, he should be given credit for his good intentions. But is he mistaken? That remains to be shown.

He writes sympathetically also because of his own past experiences. He claims to know what the life of the workingman is because he was himself a workingman, is yet in a sense. Mr. Atkinson, whose criticism is quoted above, charges Chancellor Day with being "a man who has spent a long life behind the strong barred windows of privilege." How unjust this is may be gathered from what Dr. Day himself says of his past life in the Preface to his book: "I have been a workingman and know his thoughts. I have been with him from the field to the forest. I have rounded up cattle with him in the Far West, on the back of a mustang, before the cowboy was known as a distinct race, have rolled a truck on the deck of a steamer, and driven a stage. I have been through the whole gamut of the workingman, omitting the saloon and its kindred precincts." This does not sound like the life of one of the pampered pets of privilege. As a matter of fact, most of the wealthy men of to-day, most of the successful men, most of the men who are giving the largest and the richest service to the world, have sprung from the laboring classes, and know from their own experience both the bitter and the sweet of a life of toil.

JACOB A. CLUTZ.

Modern Premillennialism and the Christian Hope. By Horris Franklin Rall, Professor of Systematic Theology in the Garrett Biblical Institute, Evanston, Illinois. Cloth, pp. 255. Price \$1.50 net.

The author points out the speciousness and the danger of the modern premillennial propaganda, which, while it has but slender support in Theological seminaries and

in visible church or sectarian organizations, now pursues its purpose under the title of the International Bible Students' Association, and in other more unobtrusive forms. The movement, if we may so call it, commands large funds and circulates much literature, some of it gratuitously to ministers, missionaries and Theological students. Of late years, the author thinks, premillennarians have been reinforced by various reactionary elements such as the extreme Calvinists and liberalists.

The purpose of the author is to show not only the untenableness of the premillennial doctrine, but to present "a constructive statement" of the Christian hope and task concerning the church of the future. In announcing this volume the publishers say that it bids fair to be a standard for students of premillennialism and a constructive contribution to modern theological thinking. Let us see.

The first part treats of the origin of this doctrine. "The Kingdom Hope in Israel" is discussed in the opening chapter in which are set forth the two tendencies as they appear in the O. T. The one is spiritual, ethical, universal; the other nationalistic and eternal. Then are traced the hopes of Apocalypticism, of Jesus, of the apostolic and of the early Church. This hope in its several aspects—true and false—is the ground of modern Chiliasm.

The Second Part sets forth present Premilliennialism as pessimistic, militaristic and Jewish. Practically tested it is shown to be unbiblical, impractical, autocratic and misleading in spite of certain elements of truth.

All this has been frequently set forth and more recently by Dr. Snowden in his excellent treatise on the "*Coming of the Lord*." We agree with these writers in their general conclusions that Chiliasm is a delusion and a snare, the result of false views of Scripture, of the nature of the Kingdom, and of Providence.

In the third part of his book, Professor Rall discussed "The Christian Hope of the Kingdom of God." This part is intended to be the constructive contribution toward a true conception of the kingdom, its nature, method and destiny. In the first place the author seeks to prepare the way by showing the nature and use of the Bible. Much of what he says can be endorsed, but on the whole his attitude on prophecy is wavering. His commendation of Professor Kemper Fullerton's recent book on *Prophecy and Authority* makes me mistrust his view of Scripture, for Fullerton eliminates the supernatural in large measure from prophecy.

Professor Rall, in endeavoring to correct and expose the errors of Chiliasm and the premillennial advent of Christ, falls into the opposite error of practically denying the Second Advent altogether. He says nothing about it. He evidently does not believe in it. He evades the real matter at issue. Premillennialism is an error because it is the perversion of the doctrine of the Second Advent which is clearly taught in the Bible, accepted by the great creeds, deep-seated in the consciousness of the Church, demanded by the nature of the Kingdom and in thorough accord with the logic of events. It is the corollary of the First Advent and has always been the hope of Christ's people. In a recent posthumous volume of the late Dr. Henry B. Swete on the Parables, this eminent scholar says, "It is essential that as Christian teachers we hold fast the hope of the Lord's coming and connect it as Christ did, with a final judgment of men, and a transition from the present order to the next, the beginning of a new age. This much at least our Lord without a doubt held and taught, and if so, His disciples cannot let it go. There is a time coming, it may be near or far off, God only knows, when there will be a great manifestation of the Incarnate Risen Lord to the whole world, and that manifestation of God in Man will be the final judgment of the world."

Underlying the whole discussion of Professor Rall is a false estimate of Jesus Christ. Whatever his real opinion and estimate of Christ may be, I do not know but the present volumes seems to me to be tainted with Ritschlianism—that vague teaching in which Jesus has "the value of God" to us without actually being God. According to our author "Jesus' expectation was not fulfilled in the form in which he held it. The Kingdom was not consummated within the brief period that he seems to have anticipated, nor did he return in the manner in which the disciples, and apparently he himself expected." In short Jesus was mistaken! The author goes on the assumption that Jesus was partly deceived by the apocalyptic atmosphere which pervaded his age. He was simply a man of his age with higher ethical ideals, of course, but not infallible. The author is mistaken when he says that the supreme Christian confession is the God and Father of our Lord Jesus Christ." The supreme Christian confession approved by Christ himself and revealed by the Father himself is that made by Peter: "Thou art the Christ, the Son of the living God."

"Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together un-

to him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit or by word, or by epistle as from us."

J. A. SINGMASTER.

Steps in the Evolution of American Democracy. By Andrew Cunningham McLaughlin. Pages 210. Price, \$1.50 net.

The various chapters which make up this volume were delivered at Wesleyan University on the Bennett Foundation, the primary purpose of which is to provide each year a course of lectures by a distinguished speaker "for the promotion of a better understanding of national problems and of a more perfect realization of the responsibilities of citizenship." Professor McLaughlin treats first the "Emergence of Principles in the Colonial Period," beginning with the "immensely significant" setting up of a representative body in Virginia in 1619, and continuing to the middle of the eighteenth century. He selects for the two basic principles (1) the right of the individual and (2) the right of several individuals to constitute by covenant a new entity, the latter principle first expressed by the acts of the Separatists. The second chapter treats of the formation of the state constitutions in accord with these fundamental principles, though not carrying them out fully. In the critical years after the Revolution and until the adoption of the Federal Constitution individual liberty was secure, but the democratic ideal was far from being developed. "Subjects," in the words of John Jay, "were not citizens." In the establishment of the federal system the success of democracy was assured, since it provided for a widely extended union. Jeffersonian Democracy and Jacksonian Democracy are the subjects of Chapters IV and V. Jefferson is described as "the prophet of coming democracy, the fully determined, fully armed, fully self-trusted democracy of the new world," and Jackson as the expression of the free, self-reliant spirit of the West, which was to make the nation at last an entity. The chapter on Slavery and Anti-Slavery is especially interesting. The author makes clear and radical opposition of the principle of slavery, both to the growing humanitarian spirit and to the spirit of democracy. In the final chapter, "The Implications of Democracy To-day," we are reminded that for the principles of democracy men have recently died, and points to the equally, if not more difficult, task of living to carry out its ideals. The style of

the book is clear and exact, and in parts eloquent. The author is on ground which he has made thoroughly his own.

E. S. L.

THE ATLANTIC MONTHLY PRESS, BOSTON

Writing Through Reading, A suggestive Method of Writing English with Directions and Exercises. By Robert M. Gay, Professor of English, Simmons College, Boston. Cloth, pp. XIV, 109.

The art of writing should be included among the fine arts and may well be coveted by every student. To be able to express oneself clearly, simply and elegantly is not only a great pleasure, but also of surpassing value in many departments of life. To the clergyman especially, the art of expression is of primary importance, and hence he should not cease to cultivate it. Unless he can express himself in simple, good English he will fail to interest his hearers because he cannot convey the truth in a lifelike and comprehensible manner. Professor Gay has compiled a most useful and practical little volume on the acquisition of a good literary style. The title of the book is fairly descriptive of its contents. He is of the conviction that not more than one third—at most, one half—of a student's writing should be original, and that the rest of his practice should be largely in transcribing and writing from dictation, in translating, in paraphrasing, in condensing the writings of good authors, in imitation and emulation.

The author illustrates his method with examples as well as with his own excellent style. We commend his book to teachers and students, and to all who would improve their power of expression.

J. A. SINGMASTER.

AMERICAN LUTHERAN BIBLE SOCIETY, KNOXVILLE, TENN.

The Four Gospels. Capitalized and Revised. Translated out of the original Greek by Dr. Martin Luther, and prepared for the American Edition by a large staff of Lutheran pastors. (The one-column edition). Cloth. Gilt lettering, 5x7 inches. Price \$1.00.

This convenient edition of the Gospels appeals to the eye. The binding is good and the book opens flat. The printing is clear and the paper fair in quality. The dis-

tinguishing features are (1) That pronouns referring to the Deity are capitalized. This is to be commended. (2) Important passages are printed in heavy-faced type. This is at least suggestive to the reader. (3) The text is revised; presumably it is Luther's German version translated into English. The announcement says, "The book is written in a reverent, but clean-cut American language. It reads like (as) an American speaks. It's the *best*, the *most correct*, the *latest translation*. It has no *ye* and *thee* and *thus* and *thou*, except in addressing Deity. It does not use *which* where it ought to be *who* and does not call the Holy Spirit—Ghost."

Concerning the translation we have to say that Luther's incomparable translation was based upon a defective Greek text and that it is not a proper basis for an English version. The Roman Catholics made a similar but a worse mistake in translating the Latin Vulgate into the Douay English version. To say that "it reads like (as) an American speaks" is no special commendation. The use of *thee* and *thou*, while somewhat archaic, is after all defensible, because our modern pronoun *you*, being both singular and plural, often leaves the sense obscure.

The inaccuracy of the translation before us may be illustrated by comparing it in a classic passage, John 3:14-16, with the American Revised Version. The former reads:

14 And as Moses raised the serpent in the wilderness, even so must the Son of man be lifted up;

15 That whosoever believes in Him should not perish but have eternal life.

16 For God so loved the world, that He gave his only begotten Son, that whosoever believes on Him should not perish but have everlasting life.

The latter read:

14. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up

15. That whosoever believeth may in him have eternal life.

16 For God so loved the world, that He gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life.

How much better the latter translation is than the former is evident at a glance to those who have even a slight acquaintance with the Greek original, which uses the same word for the lifting up of the serpent and the lifting up of the Son of man. The parallel is evident.

Moreover the word *raised* is liable to be understood. The same is true of the words *everlasting* and *eternal*. In the original they are the same. To translate them differently is to do violence to the original and to introduce confusion. As these verses are our Lord's language, it seems quite out of place not to reproduce them as literally as possible. In the 19th verse the article is omitted in the Lutheran translation before *light*, where it belongs and gives particular significance to Christ as *the light*.

We regret to have to object to the translation, but its defects are so numerous as to impair the clearness and force of the Gospel. Translations can be made only by technical scholars who are at the same time spiritually minded. They must be textual critics, well versed in grammar—Greek and English,—and must have a genius for language such as Luther had.

The Lutheran Bible Society has done fine work, especially in distributing gratis principally to soldiers and sailors more than 40,000 copies of separate books of the N. T. and the Psalms.

We would advise the Society to abandon its translation for either the Authorized or the Revised Version. Other translations of high merit by eminent scholars should never be substituted for popular use. They may be read privately and as commentaries, but should not be circulated by Churches with a view to displacing the noble translations in common use.

J. A. SINGMASTER.

J. F. ROWNY PRESS, LOS ANGELES, CAL.

Judaism and its Traditions; The Conversion of a Hebrew Rabbi. By ex-Rabbi Joseph Goldman. Paper cover. Pp. 72. Price, 50 cents.

This little volume, filled with brief accounts of the manners, customs, rites, superstitions, hopes and fears, and frightful persecutions of the Jews is well worth the moderate cost. Rabbi Goldman is a Russian Jew, who, after serving a Hebrew congregation for some years, renounced his Jewish faith to become a Christian. The humiliation, ostracism and violence which he endured at the hands of the Jews, even of his own family, are pathetically described. His own son, eighteen years of age, beat him cruelly, stoned him and broke his teeth. How can the Russian Jew complain of his bitter lot when he is guilty of such atrocities to his own kindred? Goldman finally found his way to this country, where he claims to be a missionary to his own people.

J. A. SINGMASTER.

